





# When the Morning Comes; The Mystery of a Sub-Conscious Self.

Author of "Outside the Gates," "Kathleen," "Crowded Out," etc., etc.

By MRS. M. T. LONGLEY.

## CHAPTER XXIII.

### AVOTRONIS.

During the night the patient talked in fitful snatches, giving her friend many instructions as to what was to be done after she had passed from the body, and speaking many endearing words of Roy, of little Pearl, and of absent friends, assuring Estelle again and again of her undying gratitude to her. Toward midnight she fell into a quiet slumber from which she did not awake till daybreak. Then she asked for food, but when a tempting tray was brought she could eat but little. Her friend bathed her hands and face in fragrant water and combed the silver rings of hair. She looked very sweet in the early morning light, a vision fair but fleeting for the eyes of the husband who was hurrying to her side.

Soon he came, careworn and anxious—accompanied by his faithful friend. With a glad cry of sweet content and rapture Daisy sprang to meet him, and was folded to his sheltering breast. It was a meeting sacred only to these reunited hearts, and Blackburn and Estelle retired from the room. The latter said she must go for a while but would return before long. Blackburn accompanied her to the cars and then wandered about for an hour in the early morning light.

When he returned he found the wife calmly resting with her pale but happy face nestling against her husband's arm. They had talked quietly together—she had told him all her will, charged him with tender tokens of endearment and many exhortations for the care of their child, and had bade him take the letter which she had prepared for him with her own falling hands.

She was quiet now, and Blackburn did not disturb her as he entered the room and laid his hand, freighted with sympathy and love upon the shoulder of his mournful friend. Ah! how heavy were the eyes of that friend; how agonized the expression of his face. Human suffering could not add one feather's weight more to what he already bore.

Soon Estelle came in; a silent hand clasp was all the recognition that passed between this woman and the husband of her friend, yet in that clasp a mutual sorrow, sympathy on the one side, gratitude on the other, were fully expressed.

It was still morning; the tardy sun came peeping out through bars of cloudy gray. It shed a few golden beams upon the white couch. They glanced across the quiet fingers which, as they felt a gleam of warmth from the fairy touch, moved, and stretched out as if to clasp the light.

She opened her eyes then and smiled—her large, beautiful dark eyes that seemed to hold the light of heaven in their dusky depths. "You are all here," she whispered, "those I love; all but Pearl—I wish—but no matter, I shall soon be able to go to her."

Estelle brought a cooling fragrant drink of which she swallowed just a little, then— "I had such a lovely dream. I was in a tower of flowers. Such roses, and I heard a voice say they were *thornless*. Such daisies with hearts of gold that seem to shine all darkness away."

"It was a beautiful spot. The air was clear and sweet, and full of life. There were so many children there, dear, beautiful children, and as I watched them, I saw one, a blue-eyed, golden-haired darling, coming toward me."

"As he came near he seemed to stumble, when I suddenly saw Emily come forward from a bank of rose clouds, and catch him up in her arms. He laughed and stretched his hands toward me, gurgling in rippling tones, 'Mamma, Mamma, come and take Roy.' I heard some one say when he stumbled and was taken up, 'They shall bear thee up in their hands, lest at any time —' I lost the rest, but as the scene faded, Emily said, 'Welcome, welcome home, I am glad that it is in the morning that you come.'"

The words had been slow and in whispered tones, evidently her powers were very low. "Roy," she said, groping a little with her hands, "where are you, dear? I can not see —"

He knelt beside her and raised her head to his breast. "Oh, yes it is morning now, isn't it? And it is light there all the time—what is it about, 'There shall be no night there, neither sorrow nor crying?' I don't know, but it is something and I know it means light. Roy, dear, don't grieve, that is not much, I would like to have you feel a little sorry I had gone."

"But I'll not go far, Roy, only just to little Roy and the angels. I will come to you. Try and believe it, Roy, Estelle will tell you, and so will Eva—when you find her, you must find her, Roy, she will tell you of the spirit life and of me. Tell her she sacrificed her love for me once, I give my life for her happiness in atonement, and for you."

She sank lower and closed her eyes, while he strained her closer to his breast. Soon she opened her eyes again, but they were not fixed on him. They seemed to be fastened upon something invisible to him, and were slowly filling with a radiant, a divine light and joy.

"Oh! the darlings!" she murmured, "how sweet, how grand. See, they come with flowers and singing birds. Hark, do you hear them calling me to come. There is no night there. Roy, Mr. Blackburn, Estelle, they wait for me; the angels! Father is here, mamma too, there is Emily with little Roy in her arms, and—Estelle it is your blessed wisdom-guide too, who has come to take me home, Roy, Roy! Love! Hope! Immortality, Roy. Dear —"

A silence so profound, so supreme, hushing every tumultuous emotion into an ineffable calm, then, a sound as of moving presences, a tone as of silvery music thrilling through the air; a golden brightness not of sun or stars stealing into the room and flooding it with light and then, the gentle rising of a misty, shapeless whiteness from the form enclashed in her husband's arms, slowly, slowly rising, as the mystic music filled the silent house (for even the widow in her remote and dingy kitchen heard and marvelled at the strain), assuming shape at last as a beautiful human form, clad in lacy raiment and beaming upon them with Daisy's glorious orbs. All this, the breathless watchers discerned, while the pulseless figure before them was growing into cold and lifeless clay.

It was a moment of transfiguration. Not one could weep at a transition so sweet, so beautiful. Even the breaking heart of the bereaved husband was stilled to peace as there stole into his consciousness the everlasting song of triumph over death, and this conviction that immortality awaits each one.

For a time they did not stir, even though they knew her soul had fled, for this was a moment sanctified to each heart, made precious by the touch of death, made glorious by the seal of everlasting life.

At length it was Estelle who stirred, Estelle who put the

husband and friend from the room, who bathed the silent body and robed it in a garment of softest wool and lace—a garment snowy white and beautiful. Estelle who closed the quiet eyes and folded the dainty hands upon the peaceful breast.

They covered her with flowers and left her to her husband's watch. It was a sad and mournful vigil that he kept, but in those lonely hours, the man learned more of spirit power and possibility, of angel guardianship and the communion than he had ever believed it possible for the world of souls to make.

It had been her wish that no display be made over her form, that only a simple service by her friends, Blackburn and Estelle, be held; and that but the ashes of her body be taken to her old home. Over them a little service might be held at the grave in Greenwood for a very few of her dearest friends if Roy desired—but here, only himself, her two friends, and her landlady must attend the rites.

They followed her every wish, and on the second day after the transition they bore her remains to the crematory where service was held in the little cottage of widow Pike, at which Estelle made a few consoling remarks concerning the life which the dear one had entered upon, its largeness, its freedom and its joys, depicting her glad reunion with parents, child, and friends on the further shore, and closed by tenderly exhorting each one present to solve as to be by tenderly exhorting each one present to solve as to be by tenderly exhorting each one present to solve as to be

There are very few persons who were acquainted with Mrs. Skidmore who did not realize her many-sidedness; rare, indeed, are those who, interested in the cause of Spiritualism, have a deeper conception of its connection with all the various departments of human well-being, than had she who is mourned. In the expression, upon this plane, to the conscious activities of that other, of which we learn dimly and imperfectly.

Mrs. Skidmore, who is indissolubly connected with the history of that great spiritual center, Cassadaga Camp, has passed, and we are informed, from the life that now is, to the life that is to be, from the expression, upon this plane, to the conscious activities of that other, of which we learn dimly and imperfectly.

And now that the structure, through which this spiritual energy made manifest to the denizens of earth, has at last succeeded to the task placed upon it by the tenant, too prodigal of her vital resources, we would express our appreciation of her labor and her loss.

Last Summer, at the resort of the Silver-Chain Lakes, will be remembered by the fact that it was her last of earthly efforts for its welfare. And whoever has seen her, bustling hither and thither, amid its shaded walks, bent upon the unfolding of the various plans which constantly presented themselves to her active mind, or sitting quietly upon the veranda, flushed with fervor at the delivery, through inspired instrument, of some truth which she valued, will feel the impression deeper, with the knowledge that she is here no more.

But, be it said, her work was herself out in efforts to invigorate and sustain the cause of consciousness of continued life; that she saw the necessity for efforts along new and untried lines, and bravely undertook the battle; that she fervently believed in the blessedness of bestowing the best upon the worst, and seemed to glow and thrive only upon the progress of the principles she loved.

Many a time has I talked most earnestly, with her of the possibilities and uncertainties that surround what is known as the great labor movement and the future of Modern Spiritualism; and when opportunity presents, it is certain we shall feel the impetus which her arisen spirit, tempered in the trials, will impart to us, as we continue to carry on the banner of a better and a nobler being, insuring the human race by the failures and achievements of such a lovingly loyal to the light they discern, as was Mrs. Skidmore, of Lily Dale.

Indianapolis, Ind., January 9, 1905.

A special meeting of the Cassadaga Lake Spiritual Association (auxiliary to the N. S. A.) was called for the purpose of taking action upon the transition of Mrs. Marion H. Skidmore, and the following preamble and resolutions were adopted:

WHEREAS, In accordance with the action of the natural law of the universe, the beloved and honored sister and co-worker, Mrs. Marion H. Skidmore, has been removed from our midst, and

WHEREAS, The relation sustained by her to the society since its inception makes it fitting that we, its members, duly record our sincere appreciation of her worth, therefore,

Resolved, That the sudden removal of such a worthy and efficient member of our society and community, leaves a vacancy and shadow that will long be deeply realized by all the members of our organization, and its friends, and will prove a grievous and irreparable loss to our community, our camp, and the public at large.

Resolved, That the wisdom and ability which she has exercised in her mission as a counselor, willing service, and ready funds will ever be held in grateful remembrance by all who have been associated with her.

Resolved, That with tender heartfelt sympathy for the deeply afflicted relatives, especially the bereaved husband and friends of the deceased, we express an earnest ardent hope that even so great a bereavement and loss may, by the higher power of light and spiritual love be overcome for their and our highest and lasting good in patient resignation to the law of the inevitable.

A. BOWER.  
Mrs. C. A. BOWER.  
Mrs. J. E. HYDE.  
Mrs. D. W. HENDERSON,  
H. F. TODD,  
Mrs. C. M. GRISWOLD,  
D. R. BOVIE.

Committee.

## CANNON MAGNETS.

A Cue to the Greatest Question of the Age.

The *Scientific American* has an illustration of Col. King's great magnet, made several years ago at Willets Point fortification. The magnet core consisted of two old Rodman 15-inch guns, weighing 50,000 pounds each. It was turned into a club-shaped magnet by the addition of many tons of heavy iron plates. The coil consisted of old torpedo cables fourteen miles long, carrying from twenty to twenty-five amperes. The armature consisted of six platform scales bolted together. A calculated force of 44,800 pounds was insufficient to tear of the armature, the chain used being broken by the strain. Five cannon balls, of 325 pounds each, were suspended by a chain from the muzzle of the gun. An iron spike placed against the breast of a man standing three or four feet off, with his back to the gun, stood out straight. It required the efforts of two men with a sudden jerk to pull away a twenty-five-pound bar from the gun. The entire mass of iron, including guns, carriages, armature, etc., weighed over 150,000 pounds. At a distance of seventy-one feet the magnetism of the gun equaled that of the earth, a compass needle being deflected forty-five degrees; at a distance of 300 feet it was deflected three degrees.

Experimenting with this immense magnet might lead to discoveries that will lend some sort of verity to the "Arabian Nights Tale" in a material way. A "magnetic mountain," for example, might be constructed on some shoals to attract iron war vessels to destruction. Or its power might be utilized in tunneling—a substitute for the pneumatic; or to raise sunken treasures; to change the magnetic relations in the atmosphere, and make weather, etc. Now, for the inspiration, Mr. Inventor.

## MRS. MARION H. SKIDMORE.

Additional Tribute to the Honored Arisen Sister.

The Titusville Spiritualists' Association learns with great sorrow the transition of Mrs. Marion H. Skidmore to the higher life. We have learned to know her and of her as a wise, noble and living woman. Working unselfishly for the good of humanity and the cause of Spiritualism. We feel that the loss of this friend of the cause of Spiritualism that has been in common with the Spiritualists throughout the country, have lost a valued friend and helper.

While we realize her loss and mourn for one who had become near and dear to us, yet we recognized that there are others to whom she was more closely related; therefore to them we extend our heartfelt sympathy, trusting that the philosophy of life will lead her and them will soften in some measure the pangs of parting.

C. M. HAYES, Sec'y.

## COMPARATIVE THEOLOGY.

An Interesting Review of Religious Beliefs.

REVELATION NOT PATENTED.

Man's Spiritual Relations.

A. H. NICHOLAS.

This is a science which consists in the study of the facts of human history and their relations to each other. By comparing the various religions of mankind we see wherein they differ, wherein they agree, what appears to be true and what false. Some of the ablest writers on this science are Hardwick, Renan, Max Muller, and others, who show great learning, who have stripped mythology and theology of their outward forms and sacred robes, showing beyond a doubt that religions, like civilizations, are the outgrowth of other religions and civilizations, and that it is a part of man's nature to be religious.

One nation copies from another like individuals, and the succeeding generations retain the history or traditions of their ancestors. Homer and Virgil copied and modified the poetry of the Brahmins; while Socrates, Pythagoras, Plato, and Aristotle drew their inspirations from an older and more ancient philosophy of the Brahmins, Egyptians, and Persians. Our model historians, Herodotus and Tacitus, copied from other still older ones, dating farther back in time.

Christna, Buddha, Zoroaster, Christ, and Mohammed have all played a human role and are judged as all the rest of mankind, according to the good they have accomplished. These great men started out for high and noble purposes, but their successors, more cunning than their masters, having made them gods to smooth their own way, present themselves to the people as celestial messengers to thus sanctify their ambitious purposes to rule and govern man. On a critical examination they all tell about the same story, revamped to suit the age and nation in which they lived.

As Buddhism was an improvement on Brahminism, so was Christianity an improvement on Judaism, and both tended to purify and better the condition of the religious sentiment of the people. Brahminism, like the Church of Rome, established a system of sacramental salvation in the hands of a sacred order. Buddhism, like Protestantism, revolted and established a doctrine of individual salvation based on personal character. The former is a system of inflexible castes; the priestly order is made distinct and supreme, while in Buddhism and Protestantism the laity regain their rights in a great measure.

The Vedic civilization, under the Hindoo priests, crushed the masses into a nation of slaves, deprived them of social and political rights, making them mere machines to produce, that the privileged classes might live in luxury and splendor. The Roman hierarchy for ages has kept the masses in ignorance that they might govern them. Excommunication was nothing else than a weapon of despotism from the pagodas of Brahma for the subjugation of people and for the triumph of the priests. Human hecatombs have been burning on the piles of faith and the altars reddened with blood. Ages have passed away; we are but awakening to progress and free thought. But let us expect struggles until the day when we shall have courage to arraign all sacerdotalism at the bar of liberty.

The Jews copied their religion from the Hindoos, as the Greeks did from the Egyptians, and the Romans from the Greeks, so that upon a careful scrutiny of all ancient religions, we bear the ear-marks of one origin in India.

Symbolism was often used to convey to the untutored masses the great truths of religion. The common mind could not entirely comprehend it, so would fall down and worship the image or symbol instead of the true being it was intended to represent.

The cross was a secret sign of recognition many centuries before it was adopted as a symbol of the Christian Church.

The Trinity of the ancient Egyptian was a triangle; they worshipped Osiris, Isis, and Horus under the form of a triangle. The Trinity of father, mother, and child, as an emblem of perfected nature and nature's God is one we can approve and accept. The Christian's idea of a trinity, in three main persons, is incomplete and poor, to say the least.

From history's pages we find that religion had its origin in the same intelligent force one hears in the mysterious rapping in the tipping of a table, writing on slates, the trance, the clairvoyant mediums, which is only the reasonable solution of the stories we have read about gods, ghosts, goblins, devils, demons, prophecies, seers, and oracles. It is the same thing under different forms and names, in different ages and countries.

Spiritual manifestations have ceased in the Church, because they have been ignored. The spiritual power, by which Jesus wrought miracles, which he promised should be produced by some unseen being, and as he has learned from experience that there are good and bad results, so he is ready to ascribe them to good or bad spirits. This idea gave rise to gods and demons, which tended to create a religious feeling within his nature. As he receded from the beast this feeling was increased by the development of the organs that tended to make him a social and moral being.

No other animal has a religion. So religion is a matter of growth and development, and is dependent on the brain for existence, and will account for the universal belief in a future state, spirits, angels, and gods. As his brain increases he has a higher standard for his God. He first makes himself an image out of stone, mud, or wood; then he gives it the form of a man or a woman, which is the highest conception of a form that he can conceive, and here he generally stops in his image making.

The various nations of the earth have their religion, and they get it through kindred spirits, so that Spiritualism is the origin of all religions, as it is the only way man can get a knowledge of the spirit world; for all religions are full of spiritism, and when carefully prepared we are forced to admit that it has all come through the same channel, and its standard depends on the mediums and the spirits that communicate and the race to which they belong. Religion, therefore, should be progressive. As men and spirits progress their knowledge of nature becomes enlarged, intelligence expanded, and so should religion become more liberal in keeping with the age.

Man's organism is closely joined to the material world but far more closely is his spiritual nature joined to that principle which energizes the universal whole. There is nothing between man and the bending heavens. He can bare his head beneath the dome of the living temple, and there is no obstruction intervening which can shut him from a contemplation of the gorgeous creation; and if he will but bare his spirit by removing his pride, selfishness, ignorance, and sensuality, which circumscribe and entomb its fair proportions, he will find nothing between him and the enjoyment of true inspiration.

From private advices received at Chicago, the *Western Electrician* learns that the long-expected test of Gray's telegraph over the long-distance telephone line between Paris and London came off on the night of December 15th, and resulted in a great success. The line is under the control of the French and English Governments, and as no newspaper men were present, no publicity has heretofore been given to this interesting and important event. The distance over which the writing was electrically reproduced was 312½ miles, and all agreed that it was a wonderful spectacle to watch in Paris the instantaneous reproduction of the movements of a pen in the hands of a man writing in London.—*Scientific American*.

The record is broken concerning our offer for new subscribers. See "Our Anniversary Gift" on fourth page.

## CHILDREN'S COLUMN.

EDITED BY MRS. M. T. LONGLEY.

All contributions intended for this department must be addressed to Mrs. M. T. Longley, 98 Sydney Street, Dorchester District, Boston, Mass.

### When Baby Yells.

ANNA B. KRALEY.

When baby speaks, the song of birds is needed not, for baby's words Ring out so clear upon the air. All else is silence everywhere. When baby cries, I seem to hear The sharp command, "Come here, come here." My work is dropped without delay, And straight I hasten to obey. When baby speaks, we all get round, And get the best that's to be found; We all are slaves to every whim, From grampa down to little Jim. When baby squalis, in gown and cap, I pace the floor not dare to stop, And hug and hush, and swing and shake, Though limbs do lag and corns do ache. When baby screams, we're frightened and quick, some one for the doctor go! Hot tea, but faint, nervous, and hot! And neighbor women hurrying in. And baby is so sweet and cute— Of course I'm glad she's not a mute; But, bachelor and maiden friend, Not yet my story's at an end. You've heard the wild waves beat the shore, You've heard the wild beasts growl and roar, You've heard the wild wind when it swells, But all is drowned when baby yells.

—Messenger.

Written for the LIGHT OF TRUTH.

### A Study in History.

W. E. TOWNE.

I wonder how many of the older children who read this column are acquainted with Longfellow's beautiful poem, "Evangeline?" As it is within the province of this department to inculcate ideas of justice and right action, it may not be out of place to present here (as an object lesson) a brief sketch of that act of oppression which led to the production of "Evangeline."

Those of you who study history are doubtless familiar with the principal events of what is known as the French and Indian war. This early Colonial struggle covered a period of time extending from 1754 to 1763, and was in reality a struggle for territory between the French and English, in which the English were, as usual, eminently successful. At this time there dwelt on the shore of the Bay of Fundy (in what is now called British America), a race of simple-minded, peaceful farmers. The region round about them was called Acadia, and they were, therefore, known as Acadians. The French occupied a number of forts near this bay, and for this and other reasons the English were anxious to get possession of Acadia. Hence they sent a fleet of ships and captured all the French forts, and then declared the people in the vicinity prisoners of war, although they readily gave up their arms and submitted to their conquerors. The English coveted the rich Acadian farms, and knowing that the tenants sympathized with their enemies, they forced them all, at the point of the bayonet, to embark in ships, and then transported them to different parts of the Colonies.

After the people were safe on board the vessels, the English burned their homes before their eyes. Nor was this by any means the worst feature of their cruelty. In the hurry of embarkation children were separated from their parents and placed on different ships, some of them never to be re-united with their friends in this world. Many and bitter were the tears shed by the poor Acadians as they were borne away from their pleasant homes, nevermore to look upon the fertile meadows and stately forests which were so dear to them.

Let us be glad that we live in an age when such acts of injustice would not be tolerated among civilized nations, and let us all firmly resolve never to consent to any action which will encroach upon the rights or happiness of others.

### Animals at Play.

Animals have a keen sense of "making believe," which is the essence of play. A child's first game is bopee—make believe. When a couple of dogs have a jolly tussle, they make believe to engage in deadly combat. A striking instance of this occurred to a writer some years back. He gave a dead mouse to a kitten. It was the first time she had seen one, and she sniffed at it inquisitively before deciding to toss it about.

A pair of slippers lay on the floor. She dropped the mouse into one of them, and immediately proceeded to look for it most zealously in the other slipper, till I took up the first, which contained her booty. Then she showed that it was no real lack of memory that had sent her on the bootless search.—*Buffalo Express*.

### The N. S. A. Convention Proceedings.

The great-est book of the age. The Bible of Modern Times. Not compiled 300 years after the events, but at the time of their occurrence. Thus the record is proven by compatible facts. Every Spiritualist should be proud to own a copy. It may be the last of its kind compiled in this age. It is replete with Philosophy and Phenomena Through its Foreign and Domestic Reports. Vouched for by trustworthy persons. It is interesting in the particulars. Without dogmatic assertions. Here is no credulism, but the plain, simple truth. Do not fail to get a copy of this great book. Price, 25 cents. For sale at this office.



## SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.  
MRS. M. T. LONGLEY, Medium.

We have a number of mediums engaged for this department who are as skilled as any in the world. We are especially interested in the spirit world, and have the names of the questioners attached. Information under these circumstances is cheerfully given.

All communications concerning this department must be addressed to the Editor of TRUTH, Room 1, 201 East Street, Cincinnati, O.

## Report of Seance.

## Questions and Answers.

QUES.—(A. B. Sedgewick.) How can I keep off an annoying spirit that comes to me each night at 12 o'clock? Will it try to grab it with my hand or hit it with my cane? It gives me a headache, and is very annoying.

ANS.—We would not advise the employment of physical force in dispossessing the spirit of its vantage ground. Such would have no effect in that line, but would only arouse the antagonism of the intruder, and, perhaps, cause greater unpleasantness to the obsessed than even a headache creates. We advise the use of spiritual weapons, such as moral persuasion, the reasoning powers, etc. Talk to the spirit, kindly but firmly, requesting him to withdraw and leave you in peace. Ask if you can help him to progress, and if so, how? Assure him of your desire to do him good, and advise him to seek aid and light from the higher spirits who are ever ready to befriend him. Take time and be patient in seeking to enlighten the intruder, but if this method fails, render yourself positive, refuse kindly but firmly to notice the presence, even rising and taking refuge from its influence, in a chair or some other apartment if necessary. Invoke the aid and presence of good spirits by silent, earnest petitions and aspirations, and by all means live such a life as will be attractive to the highest and best of the other world.

QUES.—(Mrs. R. A. Rondo, Grand Rapids.) Can one be a medium and yet be unconscious of the fact? If I feel no influence in particular, how am I to know it is not myself—in sitting in a circle if I speak or deliver a short lecture on any subject, being conscious of all I say, though I realize any one is listening I can go no further?

ANS.—Yes; there are many mediums who are so susceptible to spirit influence and control that they are made to speak and act, while in their normal condition, by decarnated intelligences. Probably our questioner is of this class, and the reason why she ceases to lecture where she becomes aware that others are listening to her words is because she then grows more positive in her own individual thought, less passive to the inspiration of the spirit, and too self-conscious to permit the activity of the brain to be influenced by an external intelligence. Many of our finest platform lecturers, who never prepare a discourse, but who receive their subject from the audience at the time of its delivery, are thoroughly conscious of every word they utter. Their brains are illuminated and quickened by the spirit intelligence inspiring them, and they are made to deliver lectures upon themes with which they are personally unfamiliar, and in such a manner as they are wholly incapable of without spiritual assistance. We advise our questioner to continue with her circles; to keep as passive in mind as possible; to obey her impressions and to speak as the spirit giveth utterance; for in this way her medial powers will strengthen and her work increase.

QUES.—(A. B. Sedgewick.) If, when a spirit passes from its physical body, does it immediately become re-embodied in the form of an infant and has another birth on earth?

ANS.—By no means. The most advanced reincarnationist, in our ranks, will hardly make such a claim as that; for if such were the case there would be no spirit world, and no spirit communication with mortals through mediumship.

QUES.—(A. H. Nicholas, Summerland, Cal.) It is affirmed by scientists that cold increases according to altitude; that a few miles from the earth the cold is too intense for a human being to endure one minute. Is the spirit world in this cold region? Are spirits affected by the extremes of heat and cold?

ANS.—Spirits, as a rule, are not affected by heat or cold. The temperature of your physical zone does not cause them any discomfort. Their bodies, being composed of spiritual and magnetic elements, are not subjected to the laws and conditions that affect your corporeal frames. The spirit world belonging to earth is a counterpart of your world, a spiritual planet, it travels through space in company with earth. Its atmosphere is equable and pleasing to its inhabitants. It is not affected in any sense by the material atmosphere of your world.

QUES.—(U. N. Merwin, Vineland, N. J.) It has many times appeared in public journals that on the retina, or ball of the eye, of a person who has been murdered, a likeness of the murderer could be plainly seen. Can spirit Pierpont tell us if that is true?

ANS.—We have no evidence of such a fact. It may be true, but we fail to find any scientist who has discovered it, or any one else who can give satisfactory proof that he has seen such a picture in the eyes of a corpse. We doubt if the statement is authentic; further testimony is needed to substantiate the claim.

QUES.—(U. N. Merwin.) In the time that tried men's souls was not Thomas Paine as much of a savior to his country as any other man, and did he not shape our constitution?

ANS.—Thomas Paine was one of the world's heroes. By his example, his patriotism, his ringing words, and his noble suggestions to his compatriots he was largely instrumental in saving the country from bondage, in establishing liberty upon these shores, and in giving the constitution to the United States. Thomas Paine may be called a savior, if any one desires to adjudge him so; he does not claim to be a savior, but rather a helper, a worker for humanity, a friend to the oppressed and the enslaved. His service, in behalf of this country, can never be fully estimated nor appreciated. His was, and is, a loyal soul who loved country, honor, and justice better than life itself. Freedom was his watchword, and progress for mankind his cry. An inspired soul, one in advance of his times, and yet one sent to lead other

souls on to noble effort, to victory, and to liberty.

QUES.—(J. C. Smith, Wisconsin.) If a medium is clairvoyant or clear-sighted, why is he not so at all times, or if it is the spirit who is clairvoyant, why is he not so at all times when he is in control of the medium?

ANS.—Clairvoyance is the faculty of the spirit; it does not belong to the physical body. The exercise of the spiritual faculties depends upon the operation of spiritual laws. A mortal is more or less subjected to the action of physical law. He is, to some degree, hampered and limited by material conditions. Even though he be a good clairvoyant he can not always, and at will, behold spiritual scenes and personages because he is environed by material conditions. Frictions, disturbances, imbalances in and around him, opposing magnetic forces, physical ailments, opposing anxieties, even the state of the physical atmosphere may so effect his nature that his spirit sight becomes impaired and incapable of beholding supramundane things. The mental state of others may disturb him and render his spirit vision inoperative. Clairvoyance is an illumination of the spirit vision; it is produced by a quickening of the perceptive faculties. This illumination, or quickening, does not always occur when desired; it depends on conditions, and frequently when the seer is anxious to look into the other world, or to behold spirits; that very anxiety produces a commotion of the magnetic elements and nerve forces, and prevents the fulfillment of his desires. Frequently, too, a seer is only clairvoyant when some spirit intelligence holds a psychological power over his brain; the guide is not always with him, nor are conditions always favorable for such work. There may be many reasons why a spirit is not always clairvoyant when controlling his medium. Very much depends upon the physical, mental, and magnetic environments such a spirit has to meet when he takes possession of his instrument, whether he can do his work well or not.

## SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNINGS DONOVAN.

## Sister Wicks

Dear mother, your children and other loved ones have gathered here, and in one accord weave a chaplet of flowers for your birthday greetings, the 26th of February. Could you see the tenderness and love that is entwined with each flower? I know you would, indeed, be brave to stand the storm and trials of earth life, knowing the loved ones gone before are ever with you, to guide your footsteps safely over the uneven way, and now that the sunset of life is gently stealing over you the loved ones will still be near you, and when the silent boatman comes be not afraid, we will bear you away to our home, which we have prepared for you; there, indeed, you will view our chaplet of love, woven from forget-me-nots and never-fading flowers of beauty, whose fragrance will delight you continuously. O mother, will it not be grand, dwelling together in the land of light and beauty; and we know as each day softly fades away into night there is still one more record made for you in the great book of life for unselfish and kind ministrations to earth children in thought or in deed. Wipe away the tears, let cheer come to the saddened heart, as you receive this, our birthday offering, remembering as messengers of love we come from the land of light to bring to you joy and proof of light beyond the tomb. George, Mary, Dinna, and all the dear ones want to bring you happiness and joy, holding up to you the great truth of the joyous birth when borne into your spirit home, where you will meet and dwell with those gone before. Thomas W.—and Evaline W.—reach out in love to you in the home, and to the dear ones away. Stephen, Thomas, and Oliver, we want you to know of this greeting. To my companion, Myron, and daughter, Lena, I bring my spirit love.

## Mary Balph.

Dear son, Charlie, you will not be expecting a letter from the spirit world through the post-office; but it is the unexpected that sometimes occurs. I just want to tell you that I am sorry that some of your conditions are such that keep you back in the development of your gifts. However, as time goes on, all will come along all right. J. C. Shields joins me in love. From your mother. (To Charles A. Balph, Pittsburg, Pa.)

## A. E. Littlefield.

My dear daughter, Della, I must send you a few words through this paper; for I see the condition of affairs that are troubling you more or less. I come this way to tell you that the summer will bring several good changes into your life. Your Uncle Monroe is doing all he can for you, and so is everybody on this side. Your loving mother, Helena G. Littlefield comes to see you daily. From your loving father, Mr. Editor, please see that this reaches Della Carlin at Angola, Ind.

## Nathan Banks.

I am told that I can send a letter through this paper to my wife and family. This seems a queer way to do, but I want Ellen and Nate to know I am not dead as they think me. I have been trying a long time to make them know me, when I come around in the home. Friends brought me here. Tell them I have seen Hattie, Brother Albert, and my mother, and that I am satisfied with this kind of truth, but not with what the priest told me. This is the right way; learn of it. I was drowned, and my home was at Bangor, Me.

## David Smith.

With many thanks to the LIGHT OF TRUTH for opening the way, I come that I may reach Sister May in McKeesport, Pa. It will make her happy to know we have not forgotten the promise to come back and give proof of continued life. We know how lonely she feels at times—she is nearly alone—for the larger number of friends has been "laid away," as she calls it; but we still live and bring to her this greeting of love, in which father, mother, Eliza, Huldah, Simeon, and all the dear ones join. I hope this may reach its destination.

## Daniel Wolfe.

I am told that I can communicate to friends in Lowell, Mass.; that is where I am interested now, as there are affairs in hand that call for attention.

To be sure, I am not in the body, and I am supposed not to take interest in earthly matters; I find that it is possible for a spirit to influence those in earth life and guide them aright. I am anxious to reach my family, and with them make it possible for me to manifest to them direct. I passed into the new life last July.

## Caroline Wild.

I would like to reach friends who live in Pittsburg and Mansfield, Ohio. It will be some two years since I went from the home, and I would have my loved ones to know I am still alive, and often come into their midst. I am happy, and hope my friends will not think it strange that I can come back to them in spirit. I passed from earth life in May of 1893 in Pittsburg, and would have Samuel know I am happy.

## VERIFICATIONS.

A Verification with an Interesting History.

To the Editor of LIGHT OF TRUTH.

Wishing to render exact justice to all interested, and to see the absolute truth prevail at all times is my reason for adding this verification of the message published in the issue of January 19th, signed Heskiah Cole, and directed to his wife Mattie at Painesville, O. That message, among other things, spoke particularly of Boyd M. Gilkinson and Florida Stall (mis-spelled Stoll). My wife and I were schoolmates of Boyd M. Gilkinson at the Western Reserve Seminary, West Farmington, O., in 1854-5. We were intimately acquainted with him, and know that he was strictly orthodox in his religious belief. Mrs. Florida Stall, nee Florida Wolcott, was a citizen of that town, with whom my wife was well acquainted. I never had that pleasure, but I am well acquainted with her husband, the Hon. John M. Stull. As soon as I had read the paper I marked the piece and mailed it to Mr. Stull. I also wrote him a letter calling his attention to the message, and asked him to be kind enough to return my paper and write me honestly just what he thought of it. He has never reciprocated my courtesy enough to do either one. I know he was a "Shouting Methodist," and I felt pretty sure he would stagger him. Oh, Lord! when will we learn that kind and honorable treatment of their fellow-men in this life will help wonderfully in shunning their fire and brimstone hell in a life to come. At the same time I also wrote to Mrs. Cole at Painesville, O. (a total stranger as I then supposed), telling what I had read and why I was personally interested in it, and offering to send her the paper as soon as it was returned to me by Mr. Stull. She wrote me a letter of thanks immediately, saying she had already received the message, and it was correct in every particular. And she added: "I don't understand from whence it came, but I wish I could receive one every day of the week as long as I live." I have since learned from a friend that Boyd M. Gilkinson was Mrs. Cole's husband, and my wife was somewhat acquainted with her when she was Maverette Wolcott, and cousin to Florida Wolcott, afterwards Mrs. Stull. This message came home to us with a good deal of force, and we can't help believing that it is exactly what it purports to be, and that our friends do have a conscious existence after the so-called death. Thanks to the medium and paper for giving the world such a glorious consolation.

A. L. MOFFETT.

Orangeville, O., Feb. 12th.

## COMBINATION PHENOMENA.

To the Editor of LIGHT OF TRUTH.

I recently wrote an article in your paper concerning my visit to Columbus, O., regarding my development. I will now relate the progress I have made, knowing it will be interesting to your many readers. On the evenings of January 18th and 26th, respectively, a circle was formed composed of members of the immediate family with myself as medium. Mr. Colby being absent in Indianapolis, and Mr. Ben F. Foster, who is stopping here, also absent, he having a circle in the south part of town. We sat but a few minutes, having been previously promised by my guide, Blue Bell, to try to bring flowers. To my utter astonishment and unbounded pleasure, flowers were brought and dropped in the middle of the circle, all wet and fresh. On another evening we formed another circle (both mediums being absent) for trumpet manifestations, and to my delight the trumpet was manipulated and thrown around, but we heard no voices, proving conclusively to me that my progression has been remarkable, both mediums being absent, one in Indiana and one down town. Independent slate-writing has also been promised me, but the guides are not ready as yet to take up that phase. I am progressing finely also in my trance mediumship, and am sure that in a short time the guides will be able to use my organism in my own home, they are learning so rapidly.

Mr. Ben F. Foster and wife are also stopping here. Mr. Foster for physical manifestations. On Monday, Tuesday, Wednesday, and Thursday evenings of each week Brothers Foster and Colby give joint circles; they are having grand success. In full gas-light hands are materialized, faces sometimes appear, messages and pictures are written and drawn, both on paper and on handkerchiefs, flowers are brought, and other manifestations are given, both mediums sitting under strict test conditions. Another new phase of mediumship recently developed by Brothers Foster and Colby is the passing of matter through matter; two slate frames are bolted together, one side containing a glass, the other a slate, which are thoroughly examined by the audience; the slate being passed to the control with a coin on the outside, is almost instantly returned with the coin on the inside.

Being constantly associated with such grand mediums as Brothers Foster and Colby my guides will surely learn the laws of development, and I will return to my home in good shape to show the people of Oranga, Illinois, that there is a grand truth in Spiritualism, through my own organism.

MAGGIE E. SKRATA.

## WONDERFUL MANIFESTATIONS IN AKRON, O.

The Veil was Drawn Aside and the Picture Bared, Which Took Away all Fear of Death.

## MORTAL AND IMMORTAL MEET.

To the Editor of LIGHT OF TRUTH.

For a few days recently we have had the pleasure of having with us Dr. A. W. S. Rothermel, one of the oldest and most noted mediums in the land of Spiritualism, whose guides are more than wonderful, both in preventing the manifestations and the intelligence of spirit-planes. We have had many mediums in our city, but we must give justice where it belongs. Dr. Rothermel did a great deal of good as a materializing medium. Few in our city have been so successful in materializing the dead as he. I will briefly give your readers a synopsis of the seance held here.

The medium, with whom, no doubt, every Spiritualist in the United States is familiar, was very great. We have never met the doctor before. He came here upon my invitation from Cleveland, O. Of course, we were with him all evening and saw him put up his cabinet. Everything was above reproach. The first evening there was a good number present, and after all had been seated and everything had been examined the doctor gave a beautiful lecture on the laws governing the manifestations, and was in itself a treat. It opened up new ideas to old Spiritualists, who often think they know it all, and gave the beginners a start how to conduct themselves and make conditions for a successful seance.

After this the medium was placed under test conditions and seated in front of the curtain of cloth four and a-half feet high, and covered up with only his head protruding, being in sight all evening.

No sooner had he been covered up before the seance was started, and hands were shown. Messages were written and handed out, under the curtain, and over the curtain, while the medium's hands were shown in full sight. They were playing beautiful pieces on the zither. In fact, so many things were done that none but spirit friends could have been the operators; it would have taken four men to do all that was done at one time. Every soul was happy and surrounded. The seance lasted over an hour, and when it ended (that is, this part of the seance), we found the medium just as we had placed him. He was then cut loose. After he was released he took down the short curtain and dropped the long one, and after being entranced by the familiar spirit, Jimmie, went behind the curtain. No sooner had he entered the cabinet than a beautiful girl walked out and greeted her mother. Jimmie came out and shook hands with all, entrancing the medium, and while doing so a form in white appeared and asked for one of the sitters, and Jimmie went to the curtain and helped the spirit out.

The rest of the evening was spent with the spirit friends, who were all recognized. For three hours forms appeared and conversed with those present, tall and short, young and old. Often two at once came. At the end of the first seance the messages which were written were found to belong to the sitters, with the names of the spirits signed to them. All left the house convinced and overjoyed to think that they had the privilege of witnessing spirit-return.

The second seance was still more wonderful, even though the house was crowded. Theseance in a fire-light was better than the first, and in the full form seance we beheld a sight which we shall ever remember.

As the curtain was drawn aside we beheld three beautiful souls standing there blessing the circle, a mother and her two daughters, while the father, one of the sitters, was overcome with joy. One materialized at our feet, then played the zither, and dematerialized again, thus proving that the law of atoms is the principal substance of the forms.

A dear little girl, about four years old, talked sweetly and loudly enough that all could hear and understand her as well as see her. Such proofs as were presented at these seances ought to revive the spiritual element of our city of Akron, O., which seems dead for want of just such instruments as Dr. Rothermel. But the third evening was still more grand and beautiful, in fact, words can not express it. As soon as the people were seated the medium went into the cabinet, and his control, Jimmie took possession of him. Then the seance began. First of all there came a young lady, and she said she was coming out into the room where the sitters were, and would try to shake hands with them as soon as she became strong enough. Then came a gentleman, he walked right out into the room, rushed up to one of the sitters, who proved to be his sister, shook hands with her, and then went back into the cabinet again. Very soon he again appeared, walked up to his sister, and took her by the hand, walking with her to the cabinet, and then speaking with her for a long time, he bid the sisters adieu and disappeared. He was indeed a lovely spirit. Next the young lady appeared, of whom I have just mentioned, and she in like manner walked just out to the sitters and spoke to all, giving loving messages to her father and brother who were present. She then knelt down in the middle of the room and blessed the circle; she was a beautiful spirit, dressed in robes of white. Then appeared a gentleman whom we recognized as Mr. Carter, the main control of Mr. Thiese. He was a grand spirit and very strong. He ordered a chair to be brought and placed in the room in front of the cabinet. He then told his medium, Mr. Thiese, to come and sit on it, and he then spoke with him for a long time, speaking loud enough for everyone in the room to hear. Then he called each one in succession to sit in the chair, going into the cabinet from time to time to gain more strength. We could see his face very plainly. It was indeed grand. Then came a beautiful sight. The light was lowered until it was dark in the room, the cabinet curtains were then drawn aside, and a more beautiful sight was never witnessed by mortal eyes. It was represented as a tableau, and consisted of five beautiful angel spirits, all standing in a row. The first spirit was a small child,

a lovely little darling; the second was a lady, then another little spirit, then another lady, and last, a gentleman spirit holding up one hand as if giving a command to the others. They were all dressed in pure white, and a more lovely scene could not be described, in fact, in a few words, it was heaven on earth. The people were able to see them, the cabinet being illuminated so bright that we could see the features of each and everyone. The curtain then closed and they were gone. Very soon the curtain again opened, and we beheld two spirits standing side by side. They proved to be two sisters, and the daughters of one of the sitters. They walked out into the room and showed themselves very clearly. The father was completely overcome and could not speak for joy at the sight of his loved ones.

Emma Hirsch, the medium's little cabinet control, materialized right in view of the sitters. It was dark on the floor, and some of the people noticed a light in the center of the floor. They all watched it very carefully, and it gradually became larger and larger, until there stood a beautiful form. She talked to the people in a very sweet voice, and then went into the cabinet and brought out a harp, playing beautifully for quite a while. Then she told the people she would play on the harp while dematerializing if they wanted her to. They all said, "Yes indeed." So she played on the harp and gradually dematerialized until she was gone, and even after we could not see her any longer we still heard her playing. Nothing could ever be more beautiful.

An ancient spirit also appeared. The room was darkened and the spirit approached us. At first all we could see was his crown, which he wore on his head, it being illuminated. When the light was turned up and we beheld this spirit right in front of us he was so strong that he came way up to the sitters and shook hands with each one. A very pretty spirit next appeared, who proved to be a little Indian girl. She came out into the room and spoke, but would not tell her name. She said she was one of the sitters' guide, and that we would find out who she was before she disappeared into the cabinet. She was dressed in white and had long black hair hanging down the front of her dress. She was very proud of it and folded back her dress so that we could see it. Repeatedly she would rush to one of the sitters, Mrs. Cramer, and point her finger at her. Finally we discovered that she was to be Mrs. Cramer's guide. Before she went into the cabinet she told her name, which was very pretty, Sparkling Water. Mrs. Cramer is surely a lucky woman to have such a beautiful and loving guide. My son came next, also coming out into the room and giving loving messages to his father, mother, brother, and sister. The last spirit that appeared was another ancient spirit, who blessed the circle and said good night.

Thus ended one of the grandest and most beautiful seances any one could ever behold. We hope the time is not far distant when we shall have the pleasure of Dr. Rothermel's presence with us again, as he is a grand, true, and honest medium. Many have called and expressed their congratulations for the privilege of witnessing the grand seances.

We, the undersigned, state that this is all the truth.

GUSTAV THIESE,  
GEORGE ALBRECHT,  
MRS. M. W. CRAMER,  
A. F. COOPER.

## A STRANGE VISION.

Sudden Mediumship too Much for the Man of Faith.

To the Editor of LIGHT OF TRUTH.

The Rev. J. J. De Wall, pastor of the German Evangelical Church of this city (Belmont, La.), has lately passed through a very strange and terrible experience. The main facts are briefly as follows:

While holding service in an adjoining village he went suddenly insane. He arose in the night after retiring, apparently as well as ever, and asked his host to unlock the door and let him out. "My wife has just been murdered," he said, "and I must go home." And he rushed out before he could be stopped.

His friend, seeing something was wrong, alarmed the family, and hitching up, started after him, finding him well on his way home. The night was cold, but being dressed and excited, the reverend was not injured. He was taken home and was found so deranged that it was feared he must be sent to the asylum. Some foundationless gossip is said to be the cause.

The pastor's mother, residing in a distant town was sent for, and she had nursed him for a week, when a dispatch telling of the severe illness of another son called her away. But in the act of taking the cars she in some way fell across the track and was instantly run over and killed in this horrible manner. That morning, previous to the accident, the wife of the deranged man had remarked to a friend that a change was taking place in his condition for better or worse. But all through the excitement consequent upon the family hearing the terrible news, he knew absolutely nothing of it, sleeping quietly in a room apart.

During the evening of this day—the mother was killed about 10 a. m.—Rev. De Wall slowly opened his eyes and said to a fellow minister sitting by his side: "Is that you, Brother Butler? Call my wife, I have something good to tell her; call her quick."

When his wife came, he said: "Is that you? Are you my wife?"

"Yes, don't you see I am here?" answered Mrs. De Wall.

He said that a mist seemed to hide her from him, but he saw her presently. He then told them that his mother was dead, and gave an account of a most glorious vision that he saw while he slept. He was seemingly in the other world with a throng of most beautiful people. His mother was with them, having reached the palace that morning. Everything was bright and glorious; but he was told that he could not remain, that he must return to earth, as there were those here who needed his care.

At this time the sick man awoke to perfect consciousness, and is mending right along. How is the strange vision to be accounted for? Mrs. E. M. AMORY.

## Voiceless Verse.

By SEAN CLARK.

The world is rife with noble thought  
That trembles on the tongue;  
The world is full of beauty  
Unwritten and unsung.  
The music of a melody is sweet,  
But action is nobler,  
And you may live a noble verse  
Than one be told in rhyme.  
Let lyrics and tales, with tinkling bells,  
To love-sick girls belong;  
The rhythm of a well-spoken life  
Is sweeter far than song.  
I'm weary of the waste of words—  
Our world were not so dead  
If half our hearts would cease to write,  
And live their verse instead.

## Phenomena in Galena, Kas.

To the Editor of LIGHT OF TRUTH.

We have completed the organization of the First Spiritual Society of Galena. There is quite an awakening among the people of this lead and zinc mining town to investigate our beautiful philosophy.

We have about six thousand inhabitants, and it is claimed that we have from four to five hundred who are investigators of Spiritualism. At the third meeting of our society, January 8th, a curtain was hung across one corner of the room, a small stand was behind the curtain, upon which was placed some scraps of paper, a small bell, an autoharp, and two common slates. After the circle was formed, composed of twenty-two ladies and gentlemen of our city, the medium, Mrs. Mollie Moll, took her seat five feet in front and to the left of the cabinet, in full view of the audience. After singing one or two songs Mrs. Moll, who does not pass into the trance state while the phenomena is being produced, asked our spirit friends if they would give us any manifestations. The answer was "yes," by picking upon the strings of the autoharp, and the bell was picked up and rung by spirit hands.

The light was upon a table standing about twenty feet back of the circle, and regulated by Mr. J. S. Jarrett, who owns the hall, and kindly donated the use of it until after the society shall have been organized. The light was turned down to about twilight when the circle was first formed. After the bell was rung and two more pieces were sung the curtain was parted and a full female form materialized, stepped out in full view of all in the room, washed its hands, and stepped back into the cabinet.

Mr. Jarrett saw the form distinctly, although sitting probably thirty feet from the cabinet. The curtain was parted twice after the form had disappeared, but I could only see the white robe through the aperture, which was only four to six inches wide. After this some one in the circle requested that the invisibles raise the autoharp above the cabinet, which was done so that all could plainly see it. The circle was then broken, and Mr. Jarrett, who had previously been very skeptical as to spirit phenomena, was asked to go into the cabinet and bring out the slates and paper.

"Yes," said Mr. Jarrett, "I would not go in there for five dollars." But he finally went in with the president of the society, Mr. Wallace, who preceded Mr. Jarrett. Messages were found written upon both slates.

Mrs. Margaret, of Joplin, Mo., with her two daughters, Ella and Fred, are stopping with her sister, Mrs. B. G. Sweet, this week, giving all who desire to receive demonstrated knowledge of immortality. Mrs. Bristow is a regular ordained minister of the gospel of Spiritualism, and is a fine trance, impersonating, inspirational, and psychometric medium. Miss Ella is developing into a most wonderful psychometric reader, and Fred has been able to produce form materialization, although neither of the young ladies have been sitting two years.

R. J. SWEET.

## Good Work in La Crosse, Wis.

To the Editor of LIGHT OF TRUTH.

Never in the history of Spiritualism in La Crosse has there been such a "revival" as during the last month.

The evangelist is Mrs. Marie Leavitt, of Minneapolis, whose audiences increased ever Sunday, until every seat in the cosy hall was occupied, the time was about equally divided between lecture, answering questions, poems, and tests, the latter being acknowledged in every instance.

Mrs. Leavitt is very magnetic and makes a fine appearance on the platform, she has only been in the work about a year and a half, and it is very gratifying to see young mediums being raised up by the spirit world to take the places in the public work of the many tried and true who have passed and are continually passing to the spirit side of life.

The following clipping is from the La Crosse Republican and Leader of recent date.

"There was a packed house at Lienlokken's Hall last evening to listen to Mrs. Marie Leavitt, inspirational speaker and test medium. It is speaking very mildly to say that the audience was deeply interested from the beginning to the end, for Mrs. Leavitt is so earnest on her part that she impresses upon her hearer the fact that she is conscientious in all she says and does. She is both graceful and fluent and has a charm that combats skepticism. Her impromptu poems were very beautiful and pathetic and her tests were recognized and acknowledged in every case. She will appear at Lienlokken's Hall next Sunday evening."

ALFRED WELDON.

## NOTICE.

We have concluded to offer as a premium for the names of five yearly subscribers and \$5, beautiful, Solid Gold SUNFLOWER BADGE, Solid Gold Lapel Button, or Solid Gold Scarf Pin. The workmanship and design are first class and the emblem is purely spiritualistic. It is a Sunflower, and thus show your colors. If

Have you read "Our Anniversary Gift" fourth page? Great inducement to new subscribers.



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Cincinnati, SATURDAY, MARCH 2, 1895.

The **LIGHT OF TRUTH** cannot well undertake to reach the homes of its readers, as it is a paper of a general character, and its circulation is limited. It is, however, a paper of a general character, and its circulation is limited. It is, however, a paper of a general character, and its circulation is limited.

"We are true to God, and true to man; wherever we go, we are true to God, and true to man; wherever we go, we are true to God, and true to man."

To the humblest and the meekest, "with the all-holding arm."

"What is the use of being true to God, and true to man, if we are not true to God, and true to man?"

We do not bring you a new religion; the religion of Spiritualism is as old as spirit. We do not bring you a new science; the science of Spiritualism is as old as spirit.

TO OUR READERS.  
 The anniversary issue of the **LIGHT OF TRUTH** is being prepared in advance to suit the wants of those who are ignorant of the general laws of spirit-revelation.

That number will contain something from the pen of every prominent writer in our ranks.

Our regular readers, when they see this famous number, will surely think of many friends whom they would like to send a copy, and in many instances will be led to write us for additional copies.

This course would not be fair to either ourselves or us, and in order to give us notice in advance of the number necessary to print, and enable us to make the issue many thousand larger than ordinarily, we will send three copies to every one who sends us a dime, or eight copies to any one sending us twenty-five cents.

What a grand thing it would be for our cause and a noble way of advertising the **LIGHT OF TRUTH**, if every reader would send a dime, and thus make it possible for that issue of **LIGHT OF TRUTH** to be three times as large as usual.

Those who prefer to have the copies mailed to their friends from this office can do so by carefully giving their friends' names and addresses, otherwise it will be understood the extra numbers are to go to your own address.

Washington and Lincoln as They Appear to Spiritualists.

The month of February has been marked by banquets and speeches in the cities, and exercises in the public schools throughout the land, commemorating the genius, the virtue, and life work of both Washington and Lincoln, whose birth days fall in that month.

The month of February has been marked by banquets and speeches in the cities, and exercises in the public schools throughout the land, commemorating the genius, the virtue, and life work of both Washington and Lincoln, whose birth days fall in that month.

George Washington, through the death of his father, early in life passed into the direct charge of his mother, and a good mother, for the uses of the angel world, ranks next to a developed medium. Under her guidance, Washington was blessed beyond measure, and her teachings are distinctly traceable in his whole life.

Great probity, love of truth, and kindness of demeanor, won the universal confidence of his fellows, and when placed in charge of the revolution, love of country proved to be superior to all selfish feeling.

The lives of Washington and Lincoln thus far ran on parallel lines, as they were both possessed of good mothers.

Washington's mother lived to a ripe old age. In addition to this, Washington inherited great wealth from his ancestors, while on the other hand Lincoln lost his mother when he was ten years of age, and inherited nothing but hardships and struggles—trials from which deeply furrowed his soul, from which sprang fortitude, sympathy, and patience, thereby enriching his soul, and enabling the angel world to come nearer to him than they could to Washington.

Spiritualists, through the book of Mrs. Nettie Maynard, entitled "Was Abraham Lincoln a Spiritualist?" have secured a view of Mr. Lincoln's life that the world in general has not yet come to know.

Probably the most eloquent address on Lincoln's last birthday anniversary, February 12th, fell from the lips of Henry Waterson, at Chicago, who there said "Lincoln was inspired of God."

Mrs. Maynard in her book says Lincoln frequently tried the spirits, and I know you will get well; and what is more, Sickles, we will hear of a great success by Grant, who has been pegging away at Vicksburg.

By to-morrow you will hear that he has won a victory as important as that won at Gettysburg.

"While I was in the hospital, supposed to be dying from my wounds received at Gettysburg, Lincoln called to see me. Turning to me, he said: 'Sickles, I am in a prophetic mood to-day, and I know you will get well; and what is more, Sickles, we will hear of a great success by Grant, who has been pegging away at Vicksburg.'

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## **The Missionary Frauds Exposed.**

Under the caption, "Christian Missions in India," in the January Arena Virchand B. Gandhi presents a severe arraignment of the missionary system amongst the Hindus. The article is timely, and ought to have a wide circulation and reading in that quarter of the religious world where the fruits of honest toil are given up for the support of the missionary fraud.

Virchand B. Gandhi is an advanced scholar, and his course in teaching the principles of the Jainist religion since his advent in this country has been met with favorable reception by all classes of liberal people.

The dense ignorance of those who contribute their means for the purpose of converting the "heathen" to Christ would, we think, receive great enlightenment at the hands of the eminent Jainist, if he could reach them. To those acquainted with the debasing influences of Christianity upon the so-called converts of India, the drastic methods used by Mr. Gandhi, in showing it up, will bring no surprise.

In writing very plainly shows that the reports of conversions, and in fact, the whole history of missionary effort, is a glaring fraud from beginning to end; that while conscientious people here give their money, in supposition that it will redound to the cause of Christ, it goes to make fat places for the pious swindlers in India who live like princes, and revile the religion of those they seek to convert.

It would appear that the way to a sincere faith through the credulity of those who are honest in supporting frauds, and the wonder is that the missionary business does not take rank with other avocations where deception and cunning are the base-line along which conscientious fakirs get rich and powerful.

It must be remembered that this castigation comes from a source not hitherto revealed. All accounts of this great and pious swindle have come from interested parties, and the statements have been wholly *ex parte*. Mr. Gandhi is an educated East Indian, and speaks from the standpoint of a native who has nothing to gain by falsification. Like all of his kind, he is charitable, even in his severity, and in closing his paper very clearly sets forth his estimate of the character of those who blindly give support to the frauds. Mr. Gandhi says:

My dear friends in America—I must call you friends, for I find you a generous, noble, kindly disposed and liberal people—your liberalities are shown by the thousands of dollars you spend yearly in mission work hoping to help my people and others. I sincerely appreciate the nobleness of your good intention, but as a Hindu who has the interest of my people, as well as that of all mankind, at heart, allow me to speak freely. I have studied my own religion, and I have studied yours. I have studied your religion here in America; and my conscientious conclusions are that, for the most part, your thousands of dollars are misapplied. The work, as it is done now by the missionaries, is largely productive of pernicious results. Not that it is so intended, by any means, but the facts remain the same.

Christianity is a long pull from the "enlightenment of the world" when represented as "heathen" come to America to tell Christians how to live.

To change the subject, how would it do to start a missionary or two amongst the heathen of Trinity Church tenement houses in New York?

A Verification of Spirit Power.

Soon after communication between the two worlds was established, mediums in public and private seances were telling us of a gigantic movement in the spirit world to bring about the disarmament of nations. Outside of the little band of Spiritualists, the talk of disarmament was regarded as the vagaries of long-haired men and short-haired women. Notwithstanding the derision of pulp and press, spirit messages continued to announce progress.

To the mortal eye, all signs indicated that the profession of arms was to be the principal calling among men. In rapid succession, we saw our civil war, succeeded by others in Europe, until France lay prostrate at the feet of Germany. Then every able-bodied man became a soldier, and Europe, impoverished to maintain this vast array, France and Russia secretly plying up the gold, and Great Britain struggling to maintain the supremacy of the seas, the entire world seemed big with war.

These movements, when seen in the light of subsequent events, show that the spirits were working towards disarmament on lines unperceived by mortals. Man, deeming himself little less than a god, proved to be a mere toy made to play at war, but paying for it as dearly as though actually in combat.

England, with her ear turned to windward, was quick to catch the thought-waves from the spirit side suggesting that she now owns one-sixth of the world, and with her wealth ought to be the world's banker, and as banker she could maintain her prestige, even though the world disbanded its armies; further, that from her position she ought to take the first step towards international arbitration.

The sequel shows that spirit life is not given up to harp playing, but to the play of the God-given faculties of the mind and soul. Tact, generalship, and diplomacy are all exercised by the angels to work out the boon of international arbitration. Therefore, we all see with the dawn of the new year three hundred and fifty members of the English Parliament signing a memorial to our government, urging us to adopt an international arbitration treaty.

Party leaders in Congress, and the great dailies, are raising objections to this measure; nevertheless, universal peace will come. It may be forced into politics, but the champions of an international treaty will be successful—the treaty itself another evidence and verification of spirit power.

Dr. O. G. W. Adams, who was to have been at the Sherwood House last Sunday, was unwittingly detained at Pensacola, Fla., but will be here by Thursday of this week. He will be pleased to see the friends who called latterly, asking their pardon for the disappointment.

## **Our Heavenly Mansions.**

No doubt, poor, struggling humanity must have some incentive to work for in bearing the ills and crosses of earthly discipline while trying to do its duty toward itself and its neighbors. The hope of reward for labor performed, of compensation for sacrifices made, alive in the human breast, and serves as a mighty impetus to spur the fainting spirit on.

This is right, too, because had mankind nothing to look forward to, nothing bright to hope for, there would be but little encouragement to bear the ills and meet the trials of the present hour.

Therefore, the hope of rewards for well-doing, the expectation of receiving compensations for faithful labors, in this life or the next, are necessary factors in the progress and achievement of the race, and as such they occupy an important place in the thought-world of humanity.

The poor man, laboring for a small attainment, hopes some day to reach a condition of temporal comfort, while at the same time he expects to find a home of rest where toiling slavery is unknown, when earth's "filthy fever" is over.

The mother, sacrificing personal pleasure for her children, looks forward to the time when these loved ones will be able to reward her for her pain and care. The artisan, working at his craft, plans for the day when he can retire to the pleasures of a home built by his own earnings, and to a competency sufficient to give him ease in his declining days.

And so on, all along the line of human effort and desire, it is for future results, as well as for present good, our works. The philanthropist looks to the reward he will enjoy in the contemplation of the comfort and peace he has been instrumental in bringing to human souls.

The reformer plans for his coming happiness in the realization that the world is stronger in good works, and man more free, because he has lived. All life is nobler because of the hopes, the plans, and the expectations of humanity along such lines.

But there is another phase of this subject that suggests itself to us at this time. Are we working alone for rewards and compensations? Does the truly spiritual soul give much thought to the personal benefits of spirit or matter, that will accrue to him from his efforts and toil, or does he go on faithfully with his work, conscientiously doing his best, and looking to the end only as it will add a blessed influence to the world?

Should we, for instance, expect to desire that every little act of benevolence or kindness that we extend to a fellow being be added to and enrich a "manana" for us "over there" in the spirit world?

It is true that our invisible friends tell us that every good deed we do helps to beautify our spirit bodies, and to provide material for our spirit homes. No doubt, this is true; but should we work with such a motive in view? Should we not rather do good for the sake of good; love our fellows because love is in our souls, and reaches out spontaneously in helpful works to our kind; and because it is more natural to true human sympathy to do well than to receive?

At one of the Spiritualistic camps last year, an appeal was made from the rostrum to the audience to patronize some benefit that was to be given for a worthy object, the admission to which was one dime. The friend who made the appeal urged his hearers to attend the entertainment, and thus assist not only in swelling the fund for a needy medium, but in adding so much to the beauty of their "heavenly mansions," by the doing of a good deed.

Ten cents for admission to an evening's entertainment. Ten cents' worth of beauty added to a mansion "over there"! Is that the incentive one requires to be made to add his portion to a worthy fund? The entertainment mentioned offered an equivalent for the admittance fee, in the program presented. Where, then, was the merit of an addition to a heavenly home deserved? There were people in the audience who felt kindly toward the beneficiary, but who had no time to give, and who could not attend the meeting. Were they to be deprived of an addition to their heavenly homes in consequence, and those who could well afford to spend the ten cents, supplied with a new adornment to their upper mansions? We leave our readers to judge.

The Optimism of Children.

Children are very optimistic. They live close to the natural world, and are undisturbed by the conventionalities and the artificial types of thought and custom that sway too many of their adults. Pessimistic views of life do not assail the little ones. Even the cloudy days when rain and shadows blot out the face of the sun—even the cold and hunger of suffering that come to the unfortunate waifs—do not sour their natures, and make them think that the whole world is bad, and that life is but a curse.

Oh, no, these optimistic young hearts dwell upon the brightness that they feel sure is in the world, and encourage themselves to bear the ills they have with the thought of what battles they will win, what achievements they will make, what blessings they will secure when they get to be men and women, and have "a chance" in the world. Of course, one may say, "the children have not grown to an encounter with the real trials of life such as assail men, women, and hence they can not understand its sorrows and despairs. They are not pessimists because they live in an ideal world. They are inexperienced and undisciplined; the world looks bright to them because they have not trodden its steep and thorny paths." That is true in a measure. But the unconventional spirit of childhood, the hopeful, optimistic view of the stage of simplicity and guilelessness, brings the little ones close to the spiritual life; they are intuitive, and feel that, in spite of the hunger and cold and cheerlessness of the passing hour, the sun is sure to shine again some time, and it will be their business to scramble out into its light and warmth. They sense the fact that good exists, and that some time and some where it will be theirs.

Besides, as a rule, children are honest. A little girl on the last of January brightened a whole car full of older passengers by wishing them, in ringing tones, "A Happy New Year."

she meant it; she wanted them all to be happy; she did not call out the stereotyped phrase because she knew it was conventional, but the child seemed to feel that the New Year would be happier to these people if she wished it for them. And so it was; for the older ones caught a glow of sunshine and good-feeling from her generous little spirit, and were made happier through all the day because of it.

And so optimism and cheerful hopefulness always cast a ray of spiritual warmth and good cheer into other lives. Pessimism only darkens and chills the heart it reaches out to; it gives gloomy forebodings. Optimism invigorates and gives new courage and strength to the doubting soul that receives its words.

Most useful reformers are they who have hope for the race; who press on undauntedly in the face of injustice, oppression, and sin, working for the betterment of humanity, their faces turned toward, their hearts alive with sympathy, their souls singing the song of triumph over wrong.

Do they never grow weary and faint, and does the light never look dark and sad to them? Oh, yes, but by living near to the spiritual they are held up until the shadows pass, and with the simple faith of childhood they cling fast to the hope for and of better things that are sure to come to them in payment for all the waiting, the striving, and the toil.

Current Events at Home and Abroad

The Catholic Church still plays a strong hand in foreign politics. Our readers have seen the Privy Council of England temporizing with the Catholic Church in the matter of the Manitoba school controversy. Turning our eyes to another Protestant country we see the government succeeding by similar tactics.

In Germany a few years the Jesuit schools were closed and the members of the order banished from the country. Ever since the retirement of Prince Bismarck the clerical party (Catholics) have made several attempts to repeal the laws, but until recently have always been opposed by the government. Last year Chancellor Caprivi was in great straits in order to secure the passage of a bill increasing the strength of the German army. When near defeat Caprivi made a bargain with the clericals, the price being the repeal of the anti-Jesuit laws.

This political deal between the German government and the Catholics was formally carried on February 21st by the repeal of these laws.

On the same day in the Senate chamber at Washington, D. C., the Catholics were trying to secure through the Indian appropriation bill funds for Indian schools under their control, which led to an acrimonious debate on the sectarian school question in America. In this instance the Catholic Church will not fare so well, as expressions were general that the government should entirely abandon the aiding of denominational schools.

The appropriation bill as now framed provides for the government purchase of the Indian schools now owned by the various denominations.

On the same matter was up in the House all Catholic schools were stricken out of the appropriation, while two Protestant schools were retained. This was unfair, and will surely result in the abandoning of all aid to these sectarian schools and the purchase of them by the government.

To give our readers some idea of the character of the debate we quote from the extremists, Senator Hawley and Senator Teller.

SENATOR HAWLEY WANTS GOD IN THE SCHOOLS. He said: "There should be no abandonment of Christian teaching in government schools. I would rather have a school run by Jesuits than to have one with no God in it."

Mr. Teller said: "In view of the excitement throughout the country on this subject I am in favor of making a clean sweep of both Catholic and Protestant schools, which would result in a broader Christianity. The world would be better if we had less denominations and broader charity."

Senator Teller is right, the subject is up in America and will not down until sectarianism is swept from our schools, be it Protestant or Catholic.

A woman is being recognized by Mayor Strong in his reorganization of New York City.

The latest news from Ottawa, Canada, is that a general election is to be ordered, and the government proposes giving separate schools to Manitoba with the view of securing the Catholic vote in that province.

To secure the farmers' vote the Dominion government has guaranteed to buy all the winter-made butter, for which it will pay twenty cents per pound and the expense of shipping it to Great Britain; and in the summer will arrange for cold storage appliances at Liverpool, Glasgow, and Bristol.

BISHOP McQUAID MUST APOLOGIZE. The New York Freeman's Journal still maintains that Bishop McQuaid has been reprimanded by the Pope, while on the other hand Archbishop Ireland is acknowledged to be practically right in doing what he did at New York.

The office of an A. P. A. paper was raided at St. Louis, three of the employees of the True American, the A. P. A. paper, being handcuffed by masked men about one o'clock in the morning, and the subscription list of the paper being stolen. Revolvers were held to their foreheads and threats of killing made if they resisted. This is but a speck of the cloud which will loom larger and larger.

NOTICE.

Those of our readers who have sent us questions to be answered by spirit Pierpont, are requested to have patience, as their queries will be considered in their regular order. All questions received are in their turn laid before the controlling intelligence of our Question and Answer Department, and are considered by the spirit, unless they are of too personal a nature to otherwise unsuitable for publication.

Tell your friend next door or neighbor over the way to read offer for new subscribers in this issue on fourth page.

## **OUR ANNIVERSARY GIFT.**

Every Spiritualist Home Should Have One.

The forty-seventh anniversary of Spiritualism is rapidly approaching. Every lover of the cause has no doubt given some thought to the best way of celebrating and commemorating the event. While you have been thus employed the **LIGHT OF TRUTH** has exhausted its energies to discover something that will be of interest to all, and an appropriate token of our anniversary day.

For years there has resided in this city a physician who achieved a national reputation, Dr. N. B. Wolfe. He not only acquired fame in his chosen profession, but carved for himself a noble place in the history of Spiritualism, having been the author of books and pamphlets and the promoter of a countless number of movements which added greatly to the successful spread of our beautiful truth. Among many acts of devotion to Spiritualism was the plan devised by him to perpetuate the memory of all Spiritualists now living, or that may hereafter come upon the earth, the glorious work done at Hydeville forty-seven years ago. He employed at great expense Mr. T. C. Lindsay, one of America's celebrated landscape painters, who, at the request of Dr. Wolfe visited Hydeville, remaining there quite a time studying the scenery, surroundings and the place in which the Wolfe family resided when the raps were first heard.

With the glorious atmosphere and the countless hosts of visiting angels was reproduced on canvas what is now known as the world-renowned painting entitled "The Dawn of a New Era." The original painting was a picture 25 1/2 inches, and valued at \$500.

The painting afterwards came under the eye of one of the most skilled lithographers in America, and so charmed was he with the subject that he beseeched the doctor to allow the painting to be reproduced in the form of a chromo lithograph in fourteen colors, a perfect facsimile of the original painting. This, after the expenditure of the enormous sum of \$4,000, was successfully accomplished. The plan of marketing these chromo-lithographs was to put them in a modest frame and furnish them to the world for \$5.00 each. Through the accidents obtaining in the business career of life, after the work had reached a certain stage it rested in a modest frame and furnish them to the world for \$5.00 each. Through the accidents obtaining in the business career of life, after the work had reached a certain stage it rested in a modest frame and furnish them to the world for \$5.00 each.

The time has come for the world to turn to the wall the paintings of the Virgin Mary and the sad-faced Madonnas that have been visible in every home since the days of Michael Angelo. Our Christian brethren for ages have taken these means of announcing to the world their household gods. Spiritualists, to whom has been revealed the light of truth, in the place of the gloomy reproductions of the Nazarene and his disciples, should hasten to grace their homes with this beautiful work of art, which commemorates the dawn of a new era.

This chromo lithograph that we will send to all points by express. We have arranged with the American Express Company to deliver it to you by any part of the United States for ten cents, if prepaid. Thus we ask those desiring the picture to add this amount to their remittance. Let your light so shine on the forty-seventh anniversary of Spiritualism that the work of art shall shed its sacred rays through every household in the land. In addition to this the new reader for the **LIGHT OF TRUTH** coming from your hands will be like the placing of another flower upon the altar of Spiritualism on this its forty-seventh anniversary.

Letter from Mrs. M. E. Cadwallader.

On January 24th I left my home in Philadelphia to take part in the re-union of Spiritualists in the city of Baltimore. The enthusiasm manifested at that place might well serve as an example to those who do not believe in organization. There I was the guest of Dr. and Mrs. Lappe, both earnest Spiritualists. Owing to the fact that I was contemplating a Western trip I was unable to accept the cordial invitation extended to take part in the services of the following Sunday.

Tuesday, January 29th, found me en route to the West. I stopped long enough in Washington to help celebrate the birthday of Thomas Paine, at the headquarters of the N. S. A. It is well that even at this late date justice is being done to the memory of that noble man, who has played so prominent a part in making this country free in more ways than one.

Thursday, January 31st, I arrived in Cincinnati, and on the next day, February 1st, I was notified for that date. On reaching the **LIGHT OF TRUTH** office I found that Mrs. Skidmore was at the point of passing to the higher life. Dear Mrs. Skidmore, how eloquently the vacant chair in every home of those who gather at Cassius Camp next season. Words are but poor instruments when we would attempt to pay a tribute to her memory. Her kindly acts are her monument, and they are many. I am glad that I met her. Those who knew her best loved her most.

On Sunday, February 3d, I had the pleasure of addressing a very enthusiastic audience at the First Society of Christian Spiritualists. They were all from the N. S. A., and responded to my appeal for support willingly. Sunday evening I was present at the Union Society, where Mrs. R. S. Little presides. The beautiful hall was well filled, and another donation was made to the funds of the N. S. A. in response to my appeal.

From Cincinnati I went to Aurora, Ind. There I met one of the workers of the Chicago convention, Mr. J. E. Bruner. I found him just as enthusiastic as ever. I wish more were like him. There is material there for a good society, and it is to be hoped that one will soon be formed. Two days tipped out that place. Those I met were thorough Spiritualists, and had the good of the cause at heart. I must not forget Mrs. Ropp, the test medium, whom I met at Cincinnati. One hundred and three messages were given by her in about one hour; every one recognized.

During my stay in Cincinnati I had the pleasure of visiting Rabbi Wise, who has made such extensive researches into the origin of Christianity. He told me he had seen a copy of Josephus, which did not contain the celebrated passage so often quoted by our Christian brethren as being positive proof of the existence of Jesus of Nazareth. He also had seen a copy of the Annals of Tacitus, which did not contain the passage so often quoted for the same purpose. I consider the time spent with Rabbi Wise of great value to me.

From Aurora I went to Indianapolis. Here I came in contact with a blizzard. I was buffeted one way and another till I did not know which way to go. Stepping into a store called a messenger office of the Lake Erie and Western Railroad. He evidently got bewildered, for he drove me to the depot. I informed him that I wanted to go to the passenger agent's office. He then drove me to the Union depot. I do not

want to leave town, I said. I want to go to the agent's office. He replied, "This is the biggest depot in this town. Is it not big enough?" Well, after considerable trouble I at length arrived at my destination. After transacting my business I started for the train, but found the cars all stopped, so had to wait. I verily believe that a blizzard in the West confuses the











# VOICE OF THE PEOPLE

WRITTEN FOR THE LIGHT OF TRUTH.

"If Spiritualism is Anything It is Everything."

New Departure—Conditions—Phenomena—Philosophy.

FINANCIERS WANTED.

CAPT. E. W. GOULD.

In LIGHT OF TRUTH of February 21 of the above declaration is made by Prof. J. S. Loveland in his "New Departure." Whether all are ready to endorse this sentiment or not, it is evident the subject has been carefully considered and will be largely endorsed by Spiritualists everywhere. The writer says:

"It is the duty and privilege of Spiritualists to lead the progressive evolution of humanity. Spiritualism leaves out nothing. Embodies in its phenomena the life energies of the universe, acting in concert with and using the most recalcitrant forces of material nature and necessarily includes all of science and philosophy in its extensions. Thus it covers the entire possibilities of human thinking and acting. Those who assert that if Spiritualism is one thing it is everything, assume the only correct position."

Further on he continues:

"All the religions and the philosophies of the world are only imperfect interpretations of the partially understood phases of spirit manifestations."

"We have the golden key which unlocks all the occult mysteries of every age and every cult of the religions, both of the present and the past."

"Happily we can show that all the wonderful and occult happenings of the past were simple natural phenomena, which are constantly being duplicated in the manifestations of to-day."

"The telegraph between the spirit and the natural spheres is as natural and as scientific as that between Europe and America."

"We have also the well-known unanimous affirmation of the world's leading scientists that science demonstrates the fundamental basis of the spiritual philosophy. The crude Materialism of past ages is now abandoned by the great thinkers of the present day."

"We can now stand up and confidently, truthfully say to the world, your science confirms the principles we advocate."

He closes his grand pronouncement as follows:

"Consider for a moment our position as teachers. We say to man that the system of the universe is right and good. It is not an accident. Has not been dislocated by a fabulous and impossible sin. Man suffers not because of a curse but to make him wise. That the law of compensation is the inexorable method of nature, hence the infinite good before all men is what they merit for themselves, and not because another lived and died. Add to this the common teachings of spirit sympathy and aid, and the ultimate certainty of a glorious immortality, and conception fails to suggest a more potent line of teaching."

"We have no excuse then if we neglect or refuse to take our position in the van of progress and lead humanity to the lofty heights of love and wisdom."

I have quoted from Prof. Loveland at some length, and Spiritualists might comprehend the magnitude, the duty of the position they occupy."

If what he says is true, and is within the possibilities of the present generation, the question that suggests itself is, what have Spiritualists to do to accomplish so great a good to humanity?

The first, and perhaps the most important thing, is to fully comprehend the magnitude of the situation and of the work to be accomplished. To a practical mind, however desirable, without money schools, colleges, or educated teachers of efficient ability and in sufficient numbers it would seem premature to revolutionize the whole current of religious thought in the Christian world, even if it were possible to do it faster than physical or ethical conditions change. The modes of thinking and acting in the last 1,900 years have so impressed themselves upon all Christian nations that some generations must pass before they can be educated to fully appreciate the superior results that would grow out of the spiritual philosophy contemplated by Prof. Loveland.

The current of free thought is setting rapidly towards the teachings of Modern Spiritualism no impartial thinker will doubt.

The practical question that suggests itself to all Spiritualists at this crisis, is, what can we do to prepare the way and make straight the paths for the approach of this messenger of peace and good will to mankind?

Since the development through the Fox sisters there is no good reason for doubting that we have a strong auxiliary force from the spirit side of life, standing at our backs, or perhaps at our sides, ready to assist us in carrying out such plans as seem to them for our best good, whenever we can make the necessary conditions.

From the standpoint of a philanthropist it may not be unjust to say, up to the present time our work has been largely a selfish one. And even yet it is not an exaggeration to say a large majority of Spiritualists are "seeking for a sign," a test, of what they have known to be true for so many years. A very natural and commendable thing to do when others are present that require the evidence.

But if Prof. Loveland is right, the time has come when sacrifices must be made, when devotion to the cause and to humanity must supersede selfish desires and personal comforts. There is so much that may be done to advance this great object, it is difficult to say what should be done first.

As there is nothing of moment that can be done in the material world without the use of money, that must be the principal factor in the preparation of civilized society to bring about the great change contemplated in the professor's new departure.

How to raise and utilize a fund for this object will require the wisdom of wise men and the genius of financiers.

Nothing will convince the world that Spiritualists are competent and prepared to lead a great moral and spiritual reform so effectively, as example.

Until we can point to unity, co-operation, zeal, and liberality in our ranks as the means by which we propose to build churches, schools,

and benevolent institutions that shall be under the control and direction of non-sectarian, free and liberal management, we are hardly prepared to enter upon the "new departure."

And yet all true and philosophic Spiritualists must admit that "if Spiritualism is anything it must be everything."

It is not too soon for Spiritualists everywhere to consider and to commence seriously to contemplate this subject from the standpoint of Prof. Loveland.

We are evidently gliding over the surface of a great philosophy, and realize but very imperfectly the magnitude of the change that seems inevitable in the near future. The phenomena introduced from the spirit side of life seems only intended to awaken and to educate spirits in this, the mundane sphere, and to show them their capabilities and their duties.

Prof. Loveland, and a few other prominent thinkers and teachers of the present day, realize that Spiritualism means much more than what is developed in the phenomena, which is but the a b c of the philosophy, and are urging a forward movement. Can we respond to the call and keep time to that music?

## A PROMINENT QUESTION.

The Single-Tax Theory is Being Discussed.

PRACTICAL PROPOSITIONS.

To the Editor of LIGHT OF TRUTH.

In the Palmyra (Wis.) Express of recent date Mr. C. P. Cooper clearly affirms the fundamental principle upon which the single taxers rest their case, thus: "A good road is made, or water system put into a city, or public improvements are made; the result in regard to value all goes to the land. If that increase in land values were taken to pay for the improvement, there would be no need to tax industry to pay for said improvement."

If it were true that all the increase in values goes to the land, or that all the increase in wealth goes to the landholders, we might well act upon this theory. But we deny the statement. The increase in the value of land—market value as well as productive value—is caused by labor.

At a place situated on a natural harbor and where lines of railroad converge—built by labor—and where ships come, built, manned, and directed by labor, a warehouse is built—also by labor. The carrying on of the storage and freight business causes the building itself, without the land, to have a value of a million dollars. But a change comes. A revolution destroys the railroads and the shipping. The site of the warehouse would not rent for a dollar a century. But what about the warehouse? That the labor of all the land—perhaps of every land—had contributed to swell the value of the slough where the house was built we admit, but did it not swell the value of the building?

No! say Henry George and all his disciples. "All the value goes to the land." Then there could no value have gone to the warehouse, and the destruction of the roads and harbor could not have affected the value thereof. As outside labor did not increase its value, so the cessation thereof will not decrease it.

This is the logical outcome of the theory; and on it are based the claims that the owner of the slough, if there should be an owner, should pay all the taxes. The owner of the warehouse may have enjoyed a monopoly of some kind by which he could extort millions from the public, but he is exempt from taxation. No monopoly except that of land is worthy of notice. No tax except that on the rental value of land is to be levied.

How is the rental value to be maintained? Like any other commercial value—by higgling! The buyer or renter wants the thing, property or rent, as cheap as he can get it, and the seller or lessor wants all he can get. Each is consulting his own interest. But how many will higgling for rent when it is all going for taxes? If the result should be that land loses its selling as well as rental value and gets into hands of government, where will the taxes come from? Progress and poverty does not explain. How is the S. T. theory on the score of justice?

Farmers are largely a debtor class. Nearly all they have is land value. But Henry George favors interest. If the farmers have to pay interest and lose their land values, too, would it not be a lovely time for them? For pure and unalloyed cunningness the scheme seems equal to the Hazzard Banking scheme now being pursued by Uncle Sam. This article is long enough and yet there is more to be said, unless some one can paint this matter over white. To me it has always appeared ridiculous and even wicked to the last degree. But as many persons of seemingly good intentions seem to be taken with it, it seems time to call a halt. It would kill itself in time, but we can not afford the time. Let it go along with the scheme of Prof. Van Beuren Denslow to allow people to vote according to the amount of property they own and control or as he calls it, "Property Representation."

C. F. SHERMAN.

In Darkest America.

To the Editor of LIGHT OF TRUTH.

The beautiful village, known as Bath, N. Y., is blessed with a full circulating library, the gift of a wealthy resident. In it are many good and instructive books.

The trustees of the library were recently presented with a copy of that most wonderful book, "Onahpe," by the trustees of the Children of Shaloom. I secured the copy, and enjoyed reading it very much. I advised a friend, who is very much interested in Spiritualism, to get it and read it.

In some way or other, the librarian heard that the book was opposed to the Christian religion, and the book is now temporarily suppressed, pending an investigation, to be made by a local "divine." The librarian informed me that the trustees had requested it to be carefully examined by the "reverend" before it should be allowed to go out again. Does not this remind you of the so-called Dark Ages?

VICTOR L. WHITE.

Have you read "Our Anniversary Gift" on fourth page?

## "TIMELY WORDS."

A Few Eloquent Remarks Concerning the N. S. A.

To the Editor of LIGHT OF TRUTH.

On the spur of the moment, after reading the short article of Oscar W. Humphrey, "Timely Words," referring to the National Spiritualists' Association and its future work, I would like to make a remark about mediums based on an actual experience. I have found that when a medium has time that he or she can take from the Waterbury battle for the materials necessary to earthly existence, even for a short time, and having congenial associations, that one can advance in his or her phase or phases of mediumship more in a few weeks than in a year when amidst the bustle and strain of business.

Many of our best and most devoted sensitives have never had opportunity for development. The world is dying for the bread of life and the corn is standing in the fields, but the Pharisees condemn those who would pluck the ears on the Lord's day. President Barrett met our society on the evening of January 16th, but we had only two days in which to advertise. He gave us an epitome of the objects and aim of the N. S. A. From what I could understand from the lecture, which was very entertaining, the latter part being explanatory of the purpose of the society, I was impressed that the prime object was for protection against a vicious public opinion, vicious and malicious legislation, and discriminating courts. I wish to state that I can not see that we shall ever be true to ourselves and our posterity and to the world until we become decidedly aggressive, plant our banner of Truth in every city, town, and hamlet by erecting an edifice for instruction in the science of living there, and thus saving the ears from rotting and mildewing in the richest of our lands. Instead of Brother Barrett remaining one night—twelve hours—with us, should he not have been here six weeks?

I spent a few days in a small town where the Methodist friends were holding exercises. It was just last week. They remained in the house until 4 a. m., and had, as they reported, fourteen conversions. I saw the preacher psyching a young man. Watched the whole procedure. It took until 3 o'clock to finish him up and nail him to the cross.

I know of no excuse that Spiritualists can offer for living lives of indolence whilst the harvests are so great. The ceaseless roar of the storm that tears down has long since made me tired. Iconoclasts will never save from ignorance nor will they lead the gifted sons and daughters of mankind to a proper use of their powers. Seeing all and knowing all will not educate or build habits or construct highways. The swallow skims the air where the artist and alps his brush in gold at twilight and drinks from the limped waters as he flies. The eagle sits high upon yonder crag and sees through all the vale and yonder askest the orb of day; but neither knows from whence come the water of drink nor the food of subsistence. I believe in the conservation of forces, but I fail to see what value there is in storage batteries save in the turning on of the power. Hugo said in order to save the world "we must turn on the lights."

If we had harmony we could do all things. A "nation" would be born in a day. The writer looked over President Barrett's shoulders, from the front, as he stood on the platform, on the occasion above mentioned, and saw his sister Marguerite near him and at the same time saw U. S. banners streaming upward and around him—symbols, the latter, but as he saw this beautiful spirit attending the speaker in his great work, or work for a great cause, he thought of what Goethe said: "The eternal womanly leads us ever on." I wonder if this attempt at National organization will be a failure on account of lethargy of Spiritualists? I hope it may not be.

S. J. DAILY, M. D.

ANOTHER VIEW.

To the Editor of LIGHT OF TRUTH.

I have just finished reading Brother E. W. Gould's suggestions as to "attractive meeting places for our societies," in issue of January 12th. Believing in a harmony of contrast, in the spice of variety, etc., in mental as well as in material elements, and that your paper is an open column for all honest agitation, I herewith present a few observations of another type. He says:

"Nothing brings a society into notice so readily, or secure the respect of the community, as an attractive, well-furnished, commodious house of worship or of business. Such will do more to attract people than the theories promulgated therein."

Now, as to the above assertion, to my mind it is right as to a certain few; but the majority, I believe, go out of curiosity as to phenomena and philosophy, and they go again or stay away according to their satisfaction in regard to them as to attractiveness or what well-furnished implies, depend upon the various opinions of the attendance. Extravagance is one of the sins of the American people, and is a huge sin in the Churches. The poor, the very poor, shrink from any contact with style. They have thus been driven from the Church. God's poor! Jesus' poor! Where are they wanted, or where do they feel at home? The Nazarene spoke out of doors—anywhere—where money kept not one away. If our golden philosophy is one which better than orthodox, let it make its gentle influence felt in this respect. Let us first pave the way for earth's unfortunate, earth's destitute. The rich are just as welcome. Our philosophy embraces all; but thus far religious privileges of the Church have nearly all been for the opulent. A commodious, well-lighted, warmed hall or place where the sinner does not tire. Reduce the length of exercises to one hour and chain the attention of the audience by the fire of zeal, of sincerity of the instructor. Give them of the fruitage of a highly progressive soul even if intellect be a discount. Make them feel what the speaker feels while there.

Don't, for heaven's sake, don't, let us vie with other religious organizations. The extraordinary reasons that will induce even Spiritualists to climb stairs won't be the four walls and furnishings, but the magnetic power and fervor of the speaker. The rapid and unprecedented growth of the Salvation Army is a striking evidence of what zeal in bare walls and on the cold streets will do. Its power, Brother Gould, its love, its nobility of thought and purpose, beyond the sensual or external that will win and bless and save this down-trodden, misguided world.

ELLA LUCY MERRIAM.

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Volume XVI, No. 10

## Philosophy and Facts.

Writings for the Light of Truth.

### GODS AND GHOSTS IN JAPAN.

SHINTOISM—ADEPTSHIP—FAKIRISM.

#### OCCULTISM.

Phenomena Worshipers of the Past and Present.

CHARLES DAWKINS.

When the present Emperor of Japan acquired the power as well as the title by the overthrow of the Shogun some twenty years ago there was a national change of religion. Buddhism had been the endowed and State-supported religion for a thousand years, yet almost in a day the Shintoism of the nation's childhood reclaimed its old supremacy. The religion of a people is not to be changed in a generation by any law or proclamation; and the readiness with which Shinto was accepted proves that it had retained its hold on the affection of the people, although the foreigner Buddhism had seemed to be supreme. The reason of this almost instantaneous acceptance of the old religion by the common people of Japan is that Shintoism is founded upon phenomena—something the believer can see and hear. It does not call upon its followers to accept salvation through the miracles or teachings of somebody who lived two thousand years ago, but presents its miracles in the broad daylight of the nineteenth century for everybody who chooses to witness.

The tourist who trots round in his Jirricksha on a guide-book excursion to see as much as possible in the shortest time visits a few show temples, and observing the general indifference of the people comes away with the impression that religion is not one of the strong points of the Japanese. Even the poet Arnold, who proclaims his love of the nation in sweet rhyme, centers his affection chiefly on the charms of the almond-eyed beauty who made him fancy himself already in heaven. But miracles and phenomena are not offered at the street-corners, or by guide-book directions, or the globe-trotter to-day, or even the resident dollar-seeker, still less the bigoted missionary discovers nothing of the real religious life of the common people of Japan. It is well known that the educated classes pride themselves on a sort of agnosticism, with Herbert Spencer as their chief prophet. But to the masses Shinto stands as "The way of the gods" in direct contrast to "Buddhism" or the way of Buddha. And it is because this "way of the gods" is closely related to the Spiritualism of our own land that I am now introducing it to the phenomena worshipers of America and Europe.

A religion without a mystery is like an altar without a God, and every religion in the world is founded on the ignorance of the worshiper. He sees something he can not explain so accepts it as a miracle; or in other words, he accepts it as proof of the power and presence of divinity. When his children learn how to work that miracle for themselves there is nothing of the old religion left save its mummy, which is thereafter exhibited for dollars by the clergy, and made as attractive a show as circumstances will permit. The peculiarity of Shintoism is that it has just three stock miracles which have apparently been worked exactly in the same manner during the entire history of the nation. It is as if the Christian priests were to be still repeating three stock miracles of their master, say the rising of Lazarus, the creation of loaves and fishes; and the cursing of the fig tree. We know that creating loaves and fishes would make any Church popular and prosperous. The cursing of the fig tree might, perhaps, be applied to the insects who attack the fruit trees of to-day, and would undoubtedly be better and cheaper than spraying. But when it came to the raising of the dead, if the deceased happened to belong to the Tammany variety of politician, found in every city, I am afraid the verdict would be against the miracle, or, at least, the divinity who had recalled him to life would be counted as interfering unnecessarily and unprofitably in municipal affairs.

The profane man of to-day will persist in enquiring how miracles are done. That question is even asked of the priest of Shinto, but so far no one has been able to answer the question, and therefore the stock miracles are still suitable mysteries for a national religion. Mr. Lowell, the very learned author of "Occult Japan," has witnessed the performance of the three Shinto miracles many times, and tells us that whatever may be the future explanation they are undoubtedly genuine, and certainly they could not well be otherwise. They are all daylight miracles, and wrought out of doors before an admiring crowd. They don't demand a dim and ghostly light, with spirits peeping in and out of a dark cabinet, for a dollar audience, uttering subdued applause. And the medium is never discovered with wigs and masks, or sitting unclothed in a state of indecent spiritual exposure to the tune of "Sweet By and By" or "Nearer, my God, to Thee."

The three public miracles of Shintoism are, first, the exposure of the adept to a shower of

boiling water; second, walking by adepts on a bed of live coals, usually thirty or forty feet long; and, third, climbing a ladder whose rungs are sharp-edged swords upon which the adept mounts with bare feet. But he always comes down again some other way.

Shintoism is divided into sections rather than sects, some of which seem to devote themselves to miracles; others to cultivating "possession by gods," or trance mediumship, in which advice is given both as to business matters and as to healing the sick. The remaining sections of the faithful attend to the details of the numerous pilgrimages to certain shrines and mountains, or else to the temple worship and ceremonies that appeal to the public love of itself and glitter as in the Catholic churches of Christendom.

Adeptship, or in our common language, the development of mediumship is not confined to the priesthood, but is open to the outside world as in America and Europe, but the pathway to success is far more rugged. The idea is the same as with the Hindoo, to subdue and mortify every passion and desire that make life attractive to the common mortal. The poor fellow who apprentices himself to adeptship for miracles begins with living on one meal a day, and that must be only rice or other vegetables, a very limited quantity. He must give up his beloved tobacco; and above all, he is to attain development, which they call "purity," by taking a cold bath six or eight times a day, regardless of the weather. This is a decided improvement on the vermin-infested but very holy Brahmin, but it would be throwing cold water on the enthusiasm of most of our would-be mediums. The process goes on for years. Some of the adepts and apprentices take to the woods and mountains in search of solitude. Others continue to follow a daily business life, but the result in all who succeed is a psychic development which apparently makes mind supreme over matter. The frenzied Hindoo fakir who slashes himself with a knife, has his wounds healed by the touch of the adept. And under the same law these Japanese enthusiasts rise superior to such trifles as hot water, burning coals, or the razor-edged round of the ladder. But the public accepts these miracles, wrought by psychology, as proof that their religion is divine. The Christian makes exactly the same claim, only his miracles are two thousand years old, whereas those of Shinto occur several times a year.

The development of the Japanese trance medium, though painful, is accomplished much more speedily, and the results seem identical with our own. There are even kindergartens where children are trained and developed for "possession." The medium gives tests, and utters prophecies, which, I repeat, in the experience of Mr. Lowell were usually a dead failure. One of his experiences sounds as natural as if it were a report from some public test medium in America. (Admission ten cents.) "You are about to return to America," declared the Holy Spirit then in possession, "and you will thereafter learn of a heavy financial loss through the failure of a friend to whom you have loaned money." As a matter of fact Mr. Lowell did not return to America; had not made any such loan, and therefore could not have experienced any such loss. But all the same we know that a national religion is not upheld by constant failures. There must be many good tests, and plenty of cures of curable diseases, just as in our own systems of faith cure, prayer cure, and Christian Science, each of which produces a miracle to damn the unbeliever.

Thanks to Mr. Lowell, and not at all to the tourist, nor poet Arnold, or the emigrant in our midst, we discover that our own Spiritualism is alive in the islands of the Mikado. It wears, like the people, a rather unaccustomed garb, but is the same old truth, just as it was in the beginning, is now, and ever shall be; or at least as long as an ignorant world persists in counting the misunderstanding as a good foundation for a religion. But there is a lesson in all this for an occasional Spiritualist to ponder. I say occasional for the masses claiming the name have, for the most part, less soul life than the average Christian. They are simply theatre-lovers, who demand that the actors shall be ghosts; and they get just what they seek. Even at the usual public lecture there must be at least a suspicion of a spirit presence or such a Spiritualist has an important engagement elsewhere.

What is called Modern Spiritualism divides itself into two sections, exactly as with the Japanese. We have one class of phenomena outwrought by the spirit of the mortal; and a similar exhibition where the performers are immortal. In our ignorance we have got them much more mixed than the Japanese, but the result has been precisely the same. A large proportion on which the Spiritualist relies to convince a hard-headed and cold-hearted world are outwrought by the forces inherent in mortal man, and therefore no proof, save by inference, that ghosts are walking by our side unseen. So-called miracles affecting the mortal body are almost always psychic rather than of the spirit. There is a residuum, chiefly in trance possession, where the proof is usually, but not always, in favor of spirit control. In other words

the occult in America and Europe is based on the same natural facts as in Hindustan and Japan, some of which undoubtedly are reasonable proof of human immortality and spirit return, whilst others merely demonstrate that man the mortal is of larger size than taught by the college professor and the school of science.

But the question of questions for every thinker is "What is the value of such phenomena to the world of to-day?" This is usually answered by telling us that it destroys for some the priest-taught fear of death. We know that it occasionally disgusts the orthodox doctor by healing his patient without pill or potion, although, in this respect, its failures are probably just as numerous as those of faith-cure, and the so-called Christian Science. Since our experience is of barely a generation, and far too brief to point a lesson, we turn to the Orient where such phenomena are a part of a nation's history since time began. And we meet the startling fact that such history exhibits in every case a *Spiritualism without progress*. The miracles of to-day are the miracles of the distant long ago, and however true as natural facts, are always used to tie the believer to the religious faith of his ancestors, and bar his growth into a higher manhood. If spirit-return be a blessing, it should bless. But if its result be to make man a selfish believer in his own immortality, unclothed of his old God and his old devil, wherein is the world of to-day going to be helped by such a process? The sleepy Hindoo dreams on as in the past, and continues to trample on womanhood. The Japanese is wide enough awake to this world, but holds his inmost religious faith without progress, using its miracles for a public amusement. He shares its adeptship with woman, but seeks no wisdom from the spirit world, although he is eager for the science and philosophy of more progressed nations.

The American Spiritualist believes and teaches spirit growth into knowledge and power as a fact of the next life. Of course, that means that brothers and sisters of man mortal are growing more spiritual as they climb to a higher level in the after life. They have both greater love, and greater power to show that love. At least, such declares the modern Spiritualist, are the teachings of the spirits through his mediums. But if that be true how is it that in all these centuries there has never been an inspired voice, or a developed medium amongst the common people of Hindustan or Japan denouncing such superstitions? The Brahmins of India are avowed Spiritualists, guided and controlled, they declare, by the spirits of their ancestors. Yet their utmost power for thousands of years has been used to debauch and crush the common people. The priests of Shinto in Japan seem, at least in the miracle sections, to be also subject to spirit control whilst wielding their psychic powers, yet it is for the power of the priesthood and the glory of the temple that their miracles are performed. The common people have lived and loved and died in all these centuries. They have become spirits, and if our Spiritualism be true, have progressed into a love and power broader than ours. Yet what have those eastern nations to show for it to-day? In Hindustan the woman is counted as too low for any other privilege than to become the mother of a man child. In Japan almost her only privilege is that she is allowed, if she can, to develop trance mediumship. In both countries there is positively no evidence of either spirit power or spirit desire to correct the abuses of to-day, and lift the downtrodden masses to a higher manhood.

What effect has the half century of spirit intercourse had upon the proud citizens of the United States? We are told that believers count by millions, and that their fear of death has been destroyed. But Mohammedans and Chinese have no such fear. And every physician knows that death itself is rarely other than peaceful, whether the victim be sinner or saint. Of course, the old god and the venerable devil are thrashed. But that only means that myriads calling themselves "Spiritualists" are lying lazily in the sunshine of their new belief, and becoming a set of "do-nothings" just for the lack of the old theological lash. A slave driver is a necessity to the man who has the soul of a slave, even after he has proclaimed his freedom. We are told that it is a glorious privilege to meet and talk with the "dear spirits." But if it brings no development of a higher manhood, if it be a Spiritualism without progress, wherein is the advantage?

Is there a sign of anything coming that shall prove Modern Spiritualism superior in its effect to that of Hindustan and Japan? Not long since a very wealthy Spiritualist was solicited by a noble, unselfish worker in our ranks to give some of his dollars to found a college and establish a home for sick and destitute mediums. He replied, "Go ahead. Get Spiritualists to subscribe, and whatever the amount I will double it." He wanted to see just how much real love for humanity was in the Spiritualist of to-day before he trusted him with the control of his dollars. The result was that no such subscriptions could be obtained. So that rich man died, and left his wealth to flow in channels where Spiritualism is neither loved nor encouraged.

So the made National Spiritualists' Association of today. It is offering the only protection against legal and illegal persecutions. It is offering to compel respect from our enemies by the power that is founded on organization. And it is the only corporate body to-day in existence that can hope to have such success. Now watch the Spiritualism developed by a half century of angel intercourse in America. Listen to the sneers and snarls and backbitings from those who wanted to have things done their particular groove. Mark the expense of those who will pay a dollar to see a globe turned a cent to protect a medium. Hear the cry that the honest medium has nothing to fear any way, neither the law, nor, we suppose, the power that is founded on organization. Why should she? Let her go to the wash-tub, the morning; to the sewing machine in the common, and sit for the angels at night. Pay her twenty-five cents for the tub, and perhaps some for her needle, but it is a great shame. Everybody knows, to offer money for God's gift of mediumship. Is not that the talk of our half century of Modern Spiritualism? The Methodists say that a conversion that does not reach down to a man's breeches pocket is not a conversion. And all the Modern Spiritualism in ten thousand seances will not save the soul from suffering hereafter that does not make practical the teachings of his faith.

The simple truth is that spirits, whether in Hindustan, Japan, or America do come to every mortal. But they are spirits in harmony with that mortal's state of mind. The ignorant attract ignorant spirits; the sensual has friends of his own kind. And the mean-souled self-worshiper will be fooled to his heart's content at circle seances, under influences that attract those of his own level and compel the advanced spirit to "mind his own business." Shintoism and Christianity may furnish miracle cures, but there are none for the better class cure, but are *spiritualists*. The seed he has sown will be the form of his Spiritualism. And that seems to me the lesson taught by "Gods and Ghosts in Japan."

San Francisco, Cal.

## CURRENT EVENTS.

Rev. H. T. Beatty, Pastor of the First Presbyterian Church of Hoboken, announced through the press that he would stop Ingersoll's lecture Sunday night, claiming it was illegal to discredit the Bible. It seems as if some old law, passed a century ago made such a crime. The chief of police of that city and Mayor Fagan had a conference and it was thought they would make an attempt to stop the eloquent promotion. But when the hour arrived the elders of the Church concluded to change their tactics and attend in a body and with pencil and paper take notes which should be used as a basis of promotion. Before the evening was over, the elders and members of the Church were observed to drop their pencils and with months' wisdom, take in Ingersoll's remarks, and we are informed that the least now said about it in Hoboken the better, as Ingersoll is not to be presented.

It is rather amusing to observe the comments from different sections of the country on the Pope's decree. From Portland, Oregon, comes the remark of Bishop Janger who was reported to have said that "Rome has spoken and the case is settled. The Church by her very organization cannot allow her members to join an organization with which she is unacquainted. Neither can the Church sanction or approve anything that has the character of Protestantism, though she yearns for the soul of the individual Protestant." Further on he makes a general charge on the Masonic Order.

Archbishop Corrigan has finally formulated a letter to the priests in his arch diocese. He advises the faithful against affiliating with the societies known as the Odd Fellows, the Sons of Temperance, the Knights of Pythias, with the further injunction that if Catholics after such admonition persist in their connection with any of these societies, they can not receive the sacraments.

The New York Sun, which is if anything a Catholic organ, on the other hand claims that the ban may rest, and in an article of a column in length, says "Uncertainty as to Rome's attitude to secret societies. Two months since the promulgation of the edict against the Odd Fellows, Knights of Pythias, and Sons of Temperance. No effort made to enforce it. The majority of the clergy are opposed to the ban." Among other things said, "Inquiries have poured upon all prominent clergymen concerning the exact terms of the decree, and the reasons for its issuance, but the answers returned have been meager and unsatisfactory, and there seems to be a desire on the part of the priests to avoid discussion of the ban." It leaked out recently that at an informal gathering of a large number of priests of a diocese of Baltimore, Cardinal Gibbons being appealed to on the meaning of the decree, said, "Do nothing in the matter until you hear from me again. In a short time, I may have something of great im-

portance to say to you on this subject." Since then the priests of the diocese of Baltimore have made no efforts to enforce or advertise the ban.

From the New York Sun we gather the information that the German-speaking clergymen are the ones most bitterly opposed to the Odd Fellows. While Cardinal Gibbons and Archbishop Ireland are hesitating about the enforcement of the decree, Archbishop Corrigan has become very earnest in enforcing the encyclical order.

The New York Herald in a column and a half letter from Rome says that the Archbishop Ireland is not in so high favor with the Holy Father as some time since. Not long ago, the Herald published an interview with Archbishop Ireland in which that prelate blamed the Vatican for its condemnation of a number of secret societies in the United States. The writer, speaking of this, says that this language of Archbishop Ireland produced a bad impression here. The more so that the Archbishop of St. Paul has not yet promulgated in his diocese the decrees against the societies. Further the letter from Rome says if Ireland persists in this attitude, he will end by forfeiting the Pope's sympathies, which have certainly diminished in regard to him. The writer maintains that the encyclical letter contained reflections upon Archbishop Ireland. In this letter it will be remembered that the Pope says that the Bishop ought not to inform in matters that concern their colleagues alone. This is an evident allusion to the recent visit of Ireland to New York. Further, that the ideas of Archbishop Ireland on the school question received no encouragement in the encyclical, for in it the Pope insists several times on the necessity of the establishment of a Catholic parish school everywhere. The writer further adds, "The other day the Pope while receiving Cardinal Gibbons asked him what he thought of the document, and replied, 'Very Holy Father, I consider it as a very modern document, and I am sure the public opinion in the United States will receive it with pleasure.' The Pope said, and I quote in very words, 'I am confident that this encyclical letter will make a good impression and will make a noise in the United States.' As to the latter, judging by the comments all over the country, it has been eminently successful. There is no question about there being two different parties within the American branch of the Church, and for some time Archbishop Ireland and his followers were in high feather. In the mean time, a very industrious campaign has been conducted on the part of Archbishop Corrigan and the German Bishops, and the impression prevailing among the best informed laymen within the Church is that at the present time, Corrigan is growing in favor while Ireland is declining."

While our Catholic friends are intriguing for control of the Pope, we, on the other hand, find some of our Protestant divines are turning their thoughts to the real questions of the day. On last Sunday in this city Dr. Goddard delivered one of the most scholarly addresses that we have heard on Socialism. After reviewing it carefully he adds, "It may be that no human method will avail until human nature has become regenerated. It may be that no common love for humanity which will endure, will be possible until individual hearts are reached by spiritual influences. Socialism will be highly useful, if it shall show the Church its failure to apprehend the words of the Savior, when he said, 'Verily, verily, I say unto you, except a man be born again, he can not see the kingdom of God.' Further, Rev. Goddard said, "Had the Church rightly understood and faithfully performed its works, there would be no need of a socialistic party at this day. Had it comprehended that religion is a matter of life; that it is fulfilled only by putting away all selfishness in spirit and deed; that there is no exaltation of self in heaven; that the greatest there are the least, and the most blessed are those who love to perform the greatest service to a common brotherhood."

Spiritualists can rejoice in such utterances, for they know all of this is answered by a knowledge of spirit-return, and the blessed philosophy it teaches, that the world is our country, and to do good is our religion.

U. S. CONGRESS.

Before this reaches our readers this body will have adjourned *vide die*. Grover Cleveland succeeded in getting Congress completely by the ears, for when he proposed that they issue sixty-five millions of bonds payable in gold they flatly declined so to do. This is the last act in the dirty financial drama of the last year. Grover sold the bonds to Rothschild, bringing the government 104. They are now bringing the syndicate, who purchased them, 120, which enables them to realize a profit already of over eight millions. A great deal of discussion went on in the journals of the country as to whether the bonds would be taken. Since then the subscription accounts opened in this country and abroad, showed that enough was offered to absorb forty times the amount. This, of course, will have a re-assuring effect upon American securities and general business, and for a time will do much to stimulate business and restore confidence, but in the end, will be a very dear whistle. As we read between

the lines, all things point to a steady, growing revival of business. We can not now undertake to predict how long this will continue, but for the next few months we feel certain there will be a gradual stiffening of prices, a general improvement throughout the world. The exciting discussion of silver in both Houses of Congress and the resolutions of Parliament looking towards bi-metalism will have a stimulating effect upon the free silver of this country. It looks to us as if the gold bugs of Europe have become alarmed at the indications in America in favor of free silver, and will attempt to put it to sleep by a soporific in the form of an international Conference on money. That is to say, they will temporize with it in the hopes of diverting the public mind on to other questions.

## THE SOUTHERN CASSADAGA.

Lake Helen, Fla.

Thinking that a line from me, written on the platform and under the commodious tent in which the meetings of this association are held, with the soft, genial, health-giving winds gently swaying the tall pines, making such music as only nature in her kindest mood can give, I write this. First, let Mrs. Bond and myself through yourself most sincerely thank the medium through whose instrumentality this welcome letter from our darling daughter, Eva C. Bond, which appeared in the *Light of Truth* February 23, 1895. I must say that it was one of the most satisfactory communications that we have ever received. And I do not forget that the *Light of Truth* is also entitled to a large share of our gratitude.

When I look around over this camp-ground and note what has been done here in such a short space of time, by a handful of people, so to speak, and under such seemingly adverse circumstances, I am astonished, to say the least. A true history of the movement from its beginning, which has culminated in what I see to be the truth that its few leaders and workers were inspired by the angel world to do as they have done I have no doubt. When near years ten ago I was told by Mr. George P. Colby and Mrs. G. W. Webster that the spirits had promised to have a Spiritualist camp-ground where it now is, I certainly thought they had more confidence in the predictions of spirits than I then had if they believed any such thing. But they and one or two other associates with them did have confidence that their predictions would be fulfilled, and they were not mistaken. And, in my opinion, it does not require much of a prophet to predict that in the near future this will be one of the foremost camps in this country. Its success is already assured.

The meeting opened February 16th with an audience of about 200, with George P. Colby as the principal speaker, at which time he gave a brief history of the events which have led up to what is now here. Sunday, February 23d, was a field day. In the morning Mrs. Thomas, of Atlanta, Ga., occupied the platform. She speaks in an easy, pleasant, conversational tone of voice, with no attempt at oratory, very pleasing to her listeners. In the afternoon, to an audience of 300, George P. Colby spoke for over an hour on the subject, "What shall we do with it?" He fairly outdid himself. It was a revelation to his nearest friends, and certainly did good. He was followed by Mrs. Conannon, she giving tests of the most convincing type. Each of her descriptions was fully recognized. Mrs. Conannon will certainly take high rank with our platform test mediums. In the evening Mrs. Conannon held a materializing seance, which was very satisfactory to at least most of those in attendance, some twenty in number. Meetings are to be held on Tuesdays, Thursdays, and Sundays with Mr. W. J. Colville next Sunday afternoon, to be followed by tests by F. M. Donovan.

The meetings will close Sunday, March 17, 1895, with Mr. Colville one lecture on each Sunday as well as during the week.

While the management has been looking after the spiritual nature of man their temporal welfare has not been neglected. A lodging-house, 35x50 feet, with a sitting-room and twenty-seven sleeping-rooms has been provided, all completely furnished. The culinary department is looked after by Edward Spencer and wife, of Orange City, all at very moderate prices.

The spiritual mediums on the grounds are Mrs. F. M. Donovan, Mr. and Mrs. Conannon, Mrs. Mott-Knight, and Mrs. C. M. Thomas, of Atlanta, Ga. So you see they have a camp in full running order, the credit of which belongs as much, perhaps, to these women, whose names will stand high on the scroll of honor when the roll is made up. Marion H. Skidmore, Emma T. Huff, and Emma G. Pettigill are names that will long be remembered in connection with the starting of this camp.

The only drawback to the complete success of this camp is the departure to spirit life of Mrs. Skidmore. Although we know she is present with us in spirit, still her cheery voice and pleasant smile and encouraging words are sadly missed. The friends of Mrs. Skidmore will hold memorial services on Wednesday afternoon, March 14th.

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MRS. E. W. BOND.

With twenty-five cents you can reach eight, or with a dime three families on the anniversary of spirit-return, with our great annual edition of *Light of Truth*.



Written for the *Light of Truth*.

## When the Morning Comes;

OR,  
The Mystery of a Sub-Conscious Self.

Author of "Outside the Gates," "Samsara," "Crowded Out," etc., etc.

By MRS. M. T. LONGLEY.

## CHAPTER XXIV.

WHERE ALL IS LIGHT.

"Gilbert, dear husband, where am I? I thought I had gone beyond the shadows, and had found our friends in heaven. But I feel your tears, I sensed your pain, and I could not stay."

The words were halting and feebly spoken. The face of the little woman was pale and wan; her bronze-brown eyes seemed to have grown unnaturally large and pathetic; her delicate form lay as one almost without pulsation, upon the dainty, white-draped bed. The room was shaded by soft draperies of delicate roseate hue; the sweet fresh air of morning came stealing into the apartment through the half closed blinds. All the surroundings and appointments of the place were those of a refined and artistic nature.

For a year or more after Daisy's translation, Estelle had pursued her usual avocations of teaching under spirit inspiration, healing the sick, relieving the obsessed, and in other ways ministering to human needs. Faithfully she and her companion had labored together—each in the chosen line of thought and labor—during the years of their wedded life, working in harmony and with a quiet happiness and sense of home comfort and companionship that more than compensated their sensitive natures for much of the painful experience, and for many of the obstacles they, like all reformers, were called upon to meet. Yes, Gilbert Lovett and his little wife had traveled a long road of experience since that long-passed June evening, when, attended by angels, and serenaded with the mystic joy-bells of heaven, they assumed the ties which bound their interests, labors, and associations together as long as life should last.

Affairs had not always been successful with them, there had been times of hardship and financial depression. Much of the competence that had once been theirs had been swept away from them and they had known what it was to struggle and plan closely, to meet the demands of daily life. Yet no misfortune could so completely disconnect them, no adversity could be so great as to deter them from holding out a helping hand, and giving an encouraging influence to lives more unhappy and unfortunate than their own.

And so they had pressed on through the years, making their way in spite of discouragements and untoward circumstances, until success had come. Of late Gilbert Lovett had entered the path of prosperity. His published works, so full of lofty thought, of poetry and rhythm, of instructive truths, had gained a recognition from pulpits and press. The public was discussing them, and the publishing houses were besieged for new editions of his books.

And now they were prosperous, successful and in a fair way to be able to carry out their cherished plans for larger humanitarian work. But just as the good news had come, Estelle, who had labored so faithfully, so encouragingly with her devoted companion, was stricken down at her post. Through long and continuous taxation the nerve forces had given out, and for weeks she lay hovering between the world of matter and that of soul, a denizen of neither one or the other.

Her husband had watched over her with ceaseless care, anxious lest his dear wife should slip from his hold. Dear friends had ministered to her, careful nursing, competent medical and magnetic attendance had been hers, but in spite of all, it seemed at times as if mortal love could have no power to save.

For two days now she had lain in a stupor, her feeble breath scarcely stirring the snowy robe upon her breast. Her husband had kept his faithful watch by her side, keeping her spirit from entirely losing its hold of the body, but unable because of his own exhausted atmosphere, to bring it back, and to restore the wasted frame. He had wept and prayed that she might yet be spared to him and to the world, but for a time it seemed as if his pleadings had been in vain.

But now, in the early morning, she had come back to him, the light of consciousness was in her eye, the tone of recognition in her feeble voice, and a great wave of thankfulness swept over the husband's heart.

"You have been very ill," he said, "but you are better now, thank God. This is a blessed moment, little wife."

"Oh, I remember now, yes, I have been ill, but I have been away, far away too. I will tell you about it when I am better. I feel sleepy, let me rest."

She fell into a natural, restful slumber. The influence of sleep seemed to hover over her for all that day and through the night, a peaceful, reposeful calm lay upon her from which she only roused now and then to take a few spoonfuls of nourishment, or to whisper a few reassuring words.

On the following morning, at the same hour as on the preceding day, Estelle awoke to fuller consciousness, her rest that day seemed even greater than before, she appeared to be gaining power and to take in great draughts of strength from some invisible source; but she spoke but little and still seemed to be in need of rest.

On each of the two mornings mentioned just as his beloved wife awoke to consciousness, Gilbert had perceived a delicate, pinkish line of light streaming across the room to the bedside, a light and atmosphere that seemed to be taken up and absorbed by the prostrate form, and on each morning, just as the fleecy cloud had apparently entered into her system she opened her eyes and addressed him. On the third morning he witnessed this phenomenon again, only the pinkish vapor had increased in volume and was not all absorbed by the sufferer, but remained in part, as a cloud of indescribable beauty about her bed.

"It is the aura of some pure spirit, brought to revive and strengthen her"—he thought—"though whether from earth or heaven I know not. Neither do I care if it makes her whole."

As he pondered, he seemed all at once to see a shape standing in the glow. He could not discern the form, so enveloped was it in light, but the face with its grave dark eyes was certainly that of "Augusta, the Seer," although too, it bore the unmistakable likeness of Mark, their distant friend.

Just then Estelle awoke and greeted him with a happy smile, stretching out her hands as does a child just awaking from a refreshing sleep.

"Oh," she said joyously, "I feel so well I am hungry too. Let me have some good hot breakfast, Gilbert, and plenty of it."

"I am so much better. I feel as if I loved everybody. Life is beautiful to me to-day."

Oh, what joy filled his soul. It did not take long for him to summon the house-keeper and to have a generous tray of food brought to his wife, of which she partook with a keen relish, good for him to see. Later in the day she insisted on being dressed and seated in an easy chair by the window, from which she could see the budding beauties of early May. It was winter when she was taken down, it was

Spring-time, the morning time of the year, when she awoke to renewed life and power.

After she had gazed upon the tender green without for a while, she turned to her husband and said: "Gilbert, I have something strange to tell you. All those hours I lay in an unconscious trance as you thought, I knew of my condition, and of your anxieties and fears. After a while I seemed to be drifting out from this room. A cord of light was loosened from my body. It was attached to me and to my form. It lengthened out as I went, but it never once broke its hold of my love and magnetic power keeping the cord fast and firm."

"Well, dear, I turned away and drifted out, soon I lost sight of this room—which seemed to have no walls, or of you. After a while I seemed to be in a beautiful place. I can't describe it. The grass was soft and like velvet pile. It had the rarest, most delicate bloom upon it, an indescribable, almost violet hue. Oh! so lovely. There were flowers in abundance, tiny creamy blossoms, that emitted a subtle faint perfume, and little golden bells that seemed to tinkle as I passed. I saw buildings of various forms, some were circular and built of an alabaster-like material which was marbled like in composition, the domes supported on carved pillars, the sides open to the air and light. There were vine wreathed and flower covered pavilions too, and larger temples that seemed formed for public assembly, for schools, art emporiums, and for various purposes."

"Some of the buildings were homes, and I caught sight of their inmates as I passed, all of whom seemed happy and were busily engaged in various pursuits."

"I moved along, taking in the beauty of the scene, and the sweetness of the atmosphere, and marveling at the light, which did not seem to grieve all its beauty and glory from the sun, for that was veiled by a soft and rosy cloud that hovered over all the country. I can't describe the light, it was wonderful. A sort of luminosity that came from everywhere and everywhere. The people shed it forth, their forms were bright as from an interior illumination, their garments were ashine."

"The flowers and the turf seemed to reflect it from their depths, the very buildings seemed to cast its glory outward from their beautiful forms."

"Well, I walked and wondered, humming a strain of melody beneath my breath, a strain caught from the chiming flower bells, I think, for I had never heard it before, when a new ray of the mystic light fell upon me. I looked up, and saw my blessed guide and inspirer standing by side. He took my hand and led me to a mossy seat beside a lovely stream. I sat down and waited for him to speak."

"Child," he said, "are you rested now? Do you feel strong and well enough to meet with friends?"

"Oh, yes, yes," I replied, "I never felt better in my life. Who are they? Where are they?"

"In spirit you are well," he said, "it is the poor body that is weak, but we can leave that for a little while now."

"For a little while and forever," I cried. "Oh, dear guide, do not tell me I must return to it, do not make me leave this heavenly place!"

"You must return to it if we can supply you with the elements of magnetic force it needs for a recuperation of its vital powers. You do not wish to leave your work unfinished, your place on earth unfulfilled?"

"No, I doubtfully said, 'no, I ought not to, but it is very pleasant, and restful here.'"

"It would not be, if you felt that you were idling, and neglecting duties and cares. You have earned this present rest, but it will not always last, you have other work to do. Would you leave Gilbert alone?"

"Then I saw you again. I felt your tears. I knew you were being over the body, holding its magnetic cord of life fast to it with your love, and I started up, crying, 'No, no, let me go to him, give me health and strength that I may do my work on earth.'"

"Presently, but first you wish to see your friends; besides, you and I and one other have a long journey to make in order to gather up the magnetic and potential elements, that no one in your present surroundings can give, for the invigoration of your mortal frame."

"Elements that are not only ethereal but which possess certain physical properties that our magnetism can not afford, and which you must secure for the revitalization of your wasted energies and exhausted frame. We have far to go, my child, and precious work to do."

"I did not understand him, but I knew he was wise and so I asked no questions, especially as just then I saw a group of human beings approaching me. They too, were self-luminous, beautiful, full of glory, their faces and forms radiant with concentrated power and light. I recognized them, foremost was Herman, looking so grand and good. With him were my parents, my lovely angel sisters, my dear brother, who has been reared in heaven, but who has also given comfort to mortal hearts through mediums and tips. And Daisy, Daisy Hunter with her babe, and some of your own dear ones too, all coming to greet me with their love. But I must rest now."

(To be concluded.)

### A Preacher Troubled.

From the following it may be seen that the gentleman referred to is sorely troubled about the rappings against his spiritual conscience.

"At the Methodist ministers' meeting at Columbus, O., on February 11th, Rev. Homer Smith read a paper on 'Science and Modern Vagaries.' He said Christian Science had neither science nor Christianity about it, although there was a force underlying such manifestations that was mysterious. He thought the civil law ought to be enforced in cases where doctors use the Christian Science treatment upon their patients, and that the practice should be prohibited at once. Speaking of Spiritualism, Dr. Smith said that there was nothing more damnable than the modern medium who associates all that is holy and sacred with his spirit manifestations. The majority of them, in Mr. Smith's estimation, are in the business for the money that there is in it. Dr. Smith said the hypnotic force was being cultivated now more than ever before, and would be more and more in evidence in courts of justice as the years go by."

"After Dr. Smith finished, other ministers took up the subject, and related many interesting experiences, touching chiefly upon such 'modern vagaries' as Spiritualism and mind-reading."

But they did not tell how much they secretly believed in them, nor how much they practiced them at home, or, like Nicodemus, sought mediums in private.

### Weather and the Mind.

The psychology of the weather is suggested by Dr. T. D. Crothers as a promising subject for study. He says, in Science: "Very few persons recognize the sources of error that come directly from atmospheric conditions on experiments and observations and others. In my own case I have been amazed at the faulty deductions and misconceptions which were made in damp, foggy weather, or on days in which the air was charged with electricity and thunderstorms were impending. What seemed clear to me at these times appeared later to be filled with error. An actuary in a large insurance company is obliged to stop work at such times, finding that he makes so many mistakes which he is only conscious of later that his work is useless. In a large factory from ten to twenty per cent less work is brought out on damp days and days of threatening storm. The superintendent, in receiving orders to be delivered at a certain time, takes this factor into calculation."

## OBSESSION OR "EVIL CONTROLS."

Our Duties to Mortals Precede Those to Spirits.  
SPIRIT SUBJECTION.

How to Invite and How to Prevent Obsession.

By F. P. NICHOLS.

Such a variety of opinions have been given at different times on this subject, that these few thoughts in regard to it are not intended as new, but may serve to bring out other ideas and experiences from some of our correspondents, and to let in a new light upon the cause of and how to deal with a certain class of phenomena, which is often ignored as such, or termed insanity, merely from lack of relative knowledge.

Too many well-treated instances of complete subjugation by evil-disposed spirits have been given which could not be called anything else, and instances also, and the explanations of inhuman deeds which point to such obsession.

In Dr. Crothers' "History of Spiritualism," are recorded many such instances which had come under their observation.

It must be true that the law of control must hold good in relation to the higher to the higher in the other realm as it does here. At the same time, the truth that the good ever transcends the lower force in the end is controller and purifier, must also be recognized.

While the law of control is as a rule, need never fear the control of spirits, and control of the undeveloped ones of them. Where one has an assertive personality and a strong method of controlling forces, he is well equipped for truth, although possessing a harmful effect, sometimes an unbalanced or vicious mind manifests by exhibiting a power over the whole or some of the organs of his body. Oftentimes it is an advantage to both, one learns the effect of an universal psychic law, the other the moral gain accompanying the touch of a purer mind, and in this way the latter may receive the first stimulus toward upward dealing.

While the above is a true statement, much wisdom is needed to know it would be safe to allow such an occurrence to take place. A sudden seizure of such a sensitive by any of the wandering, homeless beings, who have cast off their earthly form, or be or would be always recast of their earthly form, at least, led in abeyance by the moral strength of such a one, even though the body obeyed somewhat, for a little time to the possessing power. Sometimes this contention of opposing forces results in a contest, at least, led in abeyance by the moral strength of such a one, even though the body obeyed somewhat, for a little time to the possessing power. Sometimes this contention of opposing forces results in a contest, at least, led in abeyance by the moral strength of such a one, even though the body obeyed somewhat, for a little time to the possessing power.

It is absolutely necessary that all such undeveloped ones be well arranged in the conditions for their operation must continue as well as in the now. It ought to be easily seen that if one does his full duty to those still in the earth-form, he can not or ought not to give the finer degrees of the ethereal world, who would take all and give nothing in return, and in most cases, be no better for it.

Obsession proper can only be accomplished when one's will is weak and the natural tendency of the mind for sensuous and selfish ending, is continually yielded to, and when they possess the same time a strong psychic power, through fitting temperament and magnetic adaptability, and, having once yielded to the outer influence and allowed it to become a permanent, pure obsession, for the purpose of regularizing and acting under the power of this foreign force—the sample, the true personality being almost entirely lost.

The word obsession is used in this connection as meaning other than the usually termed spirit for the same subject can be observed as the effect of some persons upon others. Amongst friends perhaps; while that too is spirit control, it is the common acceptance of the word; yet it ought to be noted and can go to prove that we are spirit men, and the law of spirit as much as we ever shall be.

Under such circumstances as the above, understanding this law, a person may be found through the effect of the same in relation to the loving, health-giving atmosphere in which the effect one should be surrounded, the inhabiting spirit, with true thoughts and juster conceptions of the relations in which he stands towards this subjected one.

When the mind stands towards this subjected one, and love, if this can be done friendship and devotion has been known to be the result.

There are times, however, when the affliction is so perfect between the outer and the inner power that it is impossible for ordinary human agency to accomplish the detachment of the foreign one. Then it must be left to the higher forces who work the father's will, while the subject slowly, but surely, is freed by the loving tender and patient work of his friends, accompanied by their constant thought that out of it shall come good, for,

"Eternal Father, God of Love,  
All things are subject to Thy will,  
And all below and all above,  
Thine missions truly do fulfill."

To deny that such obsession is not possible, is to deny the law of spirit control. To assert that it can not work destruction to the subject, is to deny the strength of the law making truth assertive and capable of manifesting itself.

Such experiences need come to none did they fully appreciate the law of spirit, and always and at all times, the masters should never be allowed to vacate the seat of power, even when yielding to psychic control. Never yielding to that except for a high purpose.

This is the power and its capabilities and dangers, even to-day, and so little understood that it is far from wise to encourage any one in indulging its development, unless under experienced instructors with careful guidance or unless the experimenter be possessed of an extremely positive well-balanced mind.

Whenever selfishness, love of gain or admiration moves towards its development, although success attend it according to the desire of the attainer, in the end, after many days, may be troubles, misfortunes, and degradation are the sure results. One need only observe and note carefully, to prove this assertion. On the other hand, if the hearts desire is for more knowledge of God's innumerable and revealing laws, whereby to bless mankind and increase true adoration of himself, and permeating life, then joy will come to many and real growth in this earth—fitting for angelhood.

### The Polar City.

Numbers of explorers who have sought the Arctic regions in quest of the Pole have told of a mysterious city mirrored against that northern sky—stately buildings in choice architecture, tall and imposing spires, but such as differ from anything we know of. Whether the foundation of this mirage is reality, and only unrecognizable because of transposition as to directions, whether it is a work of some mysterious remnant of our race that once occupied the Pole, or whether this is some fanciful feature of the frost, as the peculiar shrunken we sometimes see on the window-pane—whatever this is, it must be consigned to the perplexing enigmas of the unknown region.

Who knows what that some spot, once the theatre of busy and advanced human life, may have escaped the general cataclysmic wreck, and that this city may be the silent and as yet undiscovered witness of pre-polar time, standing alone in the dead desolation, in the rigid shroud of new polar death? If it must be barred from entering this undiscovered country, we may add to our equipment by a careful noting of its mirage, and then give to the bases of these phenomena a most thorough study.

Over three hundred yearly subscriptions have been received on account of our offer on fourth page. These beautiful chromo-lithographs are limited in supply, and some may regret not having responded quickly. The wise will take this as a hint.

"Never in newspaper history was there ever such an offer made for new subscribers as the *Light of Truth* is now making, remarked a gentleman to a friend with whom he was confiding as to the best mode of spreading the truth. Both agreed that subscribing to a good Spiritualist paper, and after reading it, reminding it to a poor fellow in darkness was the best mode."

## THE WORLD'S DEBT TO ASTRONOMY.

The Stars More Accurate Than the Compass.

DISTANCES MEASURED

On Land, Sea, and in the Skies by Its Use.

Astronomy is more intimately connected than any other science with the history of mankind. While chemistry, physics, and we might say all sciences which pertain to things on the earth, are comparatively modern, we find that the practical uses of astronomy are of two kinds. One relates to geography; the other to times, seasons, and chronology. Every navigator who sails long out of sight of land must be something of an astronomer. His compass tells him where are east, west, north, and south, but it gives him no information as to where on the wide ocean he may be, or whether the currents may be carrying him. Even with the swiftest modern steamers it is not safe to trust to the compass in crossing the Atlantic. Not only the navigator but the surveyor in the Western wilds must depend on astronomical observations to learn his exact position on the earth's surface, or the latitude and longitude of the camp which he occupies. He is able to do this because the earth is round, and the direction of the plumb line not exactly the same at any two places. It is true that a considerable distance on the earth's surface will seem very small in its effect on the position of a star. Suppose there were two stars in the heavens, the one in the zenith of the place where you now stand, and the other in the zenith of a place a mile away. To the best eye unaided by a telescope those two stars would look like a single one. But let the two places be five miles apart, and the eye could see that there were two of them. A good telescope could distinguish between two stars corresponding to places not more than a hundred feet apart. The most exact measurements can be determined by astronomical observations. Even then a skillful astronomical observer should mount a telescope on your premises, and determine his latitude by observations on two or three evenings, and then you should try to trick him down on maps. The world has always had to depend on astronomical observations and the Atlantic cables the distance is found within a few hundred yards. Without astronomy we could scarcely make an accurate map of the United States, and at enormous labor and expense, and even then we could not be sure of its correctness. But the practical astronomer being able to determine his latitude and longitude within fifty yards, the positions of the principal points in all great cities of the country are known, and, even then, the results of astronomical observations are for us condensed into almanacs, which are now in such universal use that we never think of their astronomical origin. At some of the principal observatories of the country astronomical observations are made on every clear night for the express purpose of regularizing our astronomical clock with the true exactness. Every day at noon a signal is sent to various parts of the country by telegraph, so that all clocks and railway men who bear that signal can set their clocks at noon with two or three seconds. People who live near railway stations can thus get their time from it, and so exact time is diffused into every household of the land, which is at all near a railway station, without the trouble of watching the sun. Thus increased exactness is given to the time of our railroads, increased safety is obtained, and great loss of time saved to everyone.—Prof. Simon Newcomb, in the *Chautauquan*.

## A NOTABLE DISCOVERY IN ELECTRICITY.

Wm. Crookes' Discovery Cited.

A NEW ELECTRIC LIGHT.

Perhaps the most striking application of the past year was Philipp Lenard's application in England of Hertz's discovery of cathode rays as transparent to the passage of light from the negative pole in the case of electric discharge in a high vacuum. Mr. Lenard closed one end of a vacuum tube with an aluminum film thick enough to resist atmospheric pressure and studied the rays after passage through the metal. The air outside was seen to glow faintly. All the ordinary phosphorescent effects produced by Crookes in a vacuum were thus readily produced in air. These rays from the negative pole, though not affecting the eye and producing no sensation in the skin, yet gave pressure to the tongue and to the tongue and nostrils have the taste and smell of ozone.

Unlike the rays of ordinary light which can not pass through quartz plates, but do pass through metal films, which are opaque to light. In respect to air or gas their behavior is equally novel. Ordinary light passes through a gas as if it were a homogeneous medium and becomes dispersed or makes its path visible only in case there are solid particles, such as dust, floating in the gas. But these rays, when they pass through a gas, they pass through a gas as if they were solid particles floating in a continuous medium. In other words, all gases, however transparent to ordinary light, are turbid to cathode rays, and are opaque to light. In respect to air or gas their behavior is equally novel. Ordinary light passes through a gas as if it were a homogeneous medium and becomes dispersed or makes its path visible only in case there are solid particles, such as dust, floating in the gas. 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# CORRESPONDENCE.

**Baltimore, Md.**  
Mrs. L. P. A. Walker, Baltimore, Md., writes: "I am glad to announce to our many friends that we have organized a League, which we will improve and beautify for the season of 1935-36."

**Spiritualism in Baltimore** is progressing. The First Spiritualist Church, Mrs. Rachel Walcott, pastor, had a large attendance at their Sunday evening service. Mrs. Walcott's eloquent discourse on subjects submitted by the audience.

**Mrs. Maggie Quale** is holding her sessions three times a week, and her hall is inadequate to accommodate all who come to learn the truth concerning which "if a man dies, does he live again?"

**Dr. J. D. Robert**, is holding two meetings a week, and the hall, although large, was totally inadequate to accommodate all who came.

**Mrs. Phillips** is holding a series of lectures to large audiences. Mrs. Kapp is also doing good work in our city, and many more who do not hold regular sessions.

**The Children's Progressive League** received their charter from the N. S. A. last Sunday with great pleasure. The league is doing a good work and is growing larger every Sunday, and it claims the honor of having the largest speaker and two test mediums in its ranks who are doing all they can in the cause of truth.

**C. W. M. STANLEY.**

## Muncie, Ind.

**M. J. Larkin**, of New Orleans, paid our attention a visit last week. He was en route for the South, having just returned from Muncie where he reports progress in a high degree—the Spiritists there having just dedicated a new temple, which proved a boon to the cause. He estimates the work of Mrs. Thomas and Stoll, of Dayton, on this occasion as of inestimable value.

**The Muncie Herald**, as well as *Times*, also devote much space to the spiritualistic work in that center, giving accounts of the tests and other matters of interest.

**In one of its reports the Herald says:**  
"Mrs. Anna E. Thomas rendered a lecture on 'Spiritualism and its Relation to Social Standing,' which was very interesting, and Mrs. Thomas is an eloquent, fluent speaker, she holds the attention of her audience in reference to spiritualism she said that it was a religion that was here and was true and pure and had done more towards the rising of man than any other belief, and that Spiritualism recognizes good in all religions."

"Mrs. Stoll reported the appearance of the forms of several spirits, and named and called the names of the persons, or which they were intended, and then told the name, and all the tests were successful."

**The Times** of February 25th, however, publishes the entire lecture—a matter of three columns. It is an interesting document, and covers nearly the entire ground of the *Science of Spiritualism*, and certainly must have had its good effect on strangers to our cause.

**The lecture** does credit to the speaker, as well as to the paper which published it, and Muncie people now feel that their cause has braved the worst of the storm, and will hereafter sail in smoother waters.

## Rochester, Ind.

**The society** here is prospering under the ministry of those lecturers who have filled the rostrum in the past few years; and now at this writing Rev. J. C. F. Grimbine, who has succeeded Mr. Hodges, is talking to crowded houses. At our Thursday evening meetings about three hundred people are present and many strangers never before seen at a spiritual meeting come and are interested. An organization will be effected under the N. S. A., and brighter prospects, spiritually and materially, are in store for this delightfully aggressive and earnest body of Spiritualists on Thursday evening, February 28th. Mr. Grimbine's lectures are of a high order, and the tests that gave great satisfaction to all, and the tests that followed surprised even him. Standing on the rostrum he described at least twenty spirits and in some instances gave names of which were recognized by the friends. Mr. Grimbine does not claim to be a test medium, but through his clairvoyance the guides bring many consolatory messages to the bereaved friends and skeptics who are seeking for tests. Mr. Grimbine has a class of twenty-five in psychometrical development and gives a limited number of readings, and so the good work goes on. Friends in Ohio and Indiana who wish his services during the week of March 1st to 5th, give three lectures and tests for twenty-five dollars and expenses. Address him here during March.

## Washington, D. C.

**Mrs. A. M. Glading**, that phenomenal woman of the nineteenth century, gave her farewell lecture, Sunday, February 24th, to a large and interested audience. The subject was, "The Effect of Catholicism upon Our Institutions," and when she took her seat at its conclusion she was forced to arise twice and bow her acknowledgments to the applause of the enthusiasts who preponderated.

**Next Sunday** we are to have our Stowell Jackson, Mrs. Colby Luther, the most fearless speaker on the rostrum. It is to be regretted, however, that then at no one million of that same calibre in the world.

**I was much pleased** to see in your issue of February 24th, an article entitled, "Modern Miracles." It was an act of justice, well merited, to Mrs. Carrie M. Sawyer, whose name I attended at Onset last summer, and where Charles H. Foster materialized and wrote me a double book-stall full of matter, and declared himself my guide for ever and ever. I placed the same tests on the medium that are spoken of; and though she insisted on being placed in that condition, it was greatly against my feelings, for I deemed it inhuman.

## Toledo, O.

**Mrs. Steelman Mitchell**, of Cincinnati, O., has been for the past two Sundays serving the First Society of Spiritualists of this city. She is first-class as a test medium, and her truthful, honest, personable character, attracting to the cause of truth and awakening power in the minds of many here.

**Audiences** have been growing under her ministrations, and we have a crowded hall. Intelligent and eager, enquiring minds are manifesting great interest in solving the problem of "if a man die shall he live again." She presents different variety subjects, well given and answered by her guides; that to the investigators give a clear insight to the truths and teachings of the spiritual philosophy and phenomena. Her readings and tests are creating wonderful interest, convincing in their different presentation of the power of spirit anxious to lift the veil and teach earth's children of the truths of nature's God that they may be free. Too much can be said of this earnest, faithful worker, and we, as a society, appreciate her work here. May she live long, and by her exalted teachings humanity will be blessed.

## Columbus, Sec'y.

**Send** me your proud of Spiritualism? Then send out its messenger, the *LIGHT OF TRUTH*, on the anniversary of our cause.

## Milwaukee, Wis.

**The Unity Spiritualist Society** held a grand fair and festival on the 19th ult. that was a great success in every way, and another will be given during the present month. Sunday, evening, February 24th, closed a most successful engagement of Mrs. Geo. H. Brooks, and his stay with us as well as appreciated that a beautiful diamond chain was presented to him as a token of esteem and friendship from the society.

**The following resolutions** were offered and unanimously adopted at the close of the public service of Brother Geo. H. Brooks at Milwaukee, Wis.

**Resolved:** That the thanks of the Spiritists of Milwaukee be tendered to Mrs. Geo. H. Brooks, for his services and well-directed efforts in behalf of the cause of Spiritualism during the past week of January and February.

**Resolved:** That the organization and the service of that very fine and spiritual medium be recognized as a great service to the cause of Spiritualism, and that the present session and the future sessions be held in his honor.

**Resolved:** That the Spiritists of Milwaukee be urged to give their best efforts to the cause of Spiritualism, and that the Spiritists of Milwaukee be urged to give their best efforts to the cause of Spiritualism, and that the Spiritists of Milwaukee be urged to give their best efforts to the cause of Spiritualism.

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## Vicksburg, Mich.

**C. E. Dent** writes that the cause is progressing in that center, he having been constantly in the field since the middle of December, and having held a series of lectures at Vicksburg, Mich. He reports progress in a high degree—the Spiritists there having just dedicated a new temple, which proved a boon to the cause. He estimates the work of Mrs. Thomas and Stoll, of Dayton, on this occasion as of inestimable value.

## Pittsburg, Kan.

**Spiritualists** here are very active, and doing good work for the cause. Public meetings are being held each Sunday afternoon, which are being well attended, considering the cold, stormy weather.

**These meetings** are being addressed by Dr. A. M. Morrison, who came among us a stranger, but has rapidly won his way to the hearts of all. He is a man of great eloquence and possesses a fine conception of his subjects, which has resulted in a vast interest being created here.

**At the business meeting**, Tuesday night, Brother Morrison identified himself with our society, and declared his intention of remaining in this city, and making Pittsburg his home, and would, if desired, lecture for us as the coming year. It is needless to say the Pittsburg Spiritualists are glad to enlist so grand an exponent of their cause.

## St. Louis, Mo.

**The ministrations** of J. C. F. Grimbine for the St. Louis Spiritualist Association closed Sunday night, the 11th inst. It is pleasant to note and record the services of cultured, able, and talented lecturers coming from all over the country to the spiritual field, who, apart from their inspiration, are able to expound the basic principles of Spiritualism.

**Brother Grimbine** is of that class, and we can safely recommend him to any society for his scholarly attainments and able presentation of Spiritualism. Some lecturers come into the city with a brilliant meteor, and flash away the sky and soon fade from view. Not so will be the case with Brother Grimbine, but, like Lyman C. Howe, will grow brighter and more profound with age and experience, and doubtless be a useful member and an exponent of the cause for many years to come.

**The St. Louis Spiritualist Association** bids fair to open next season in a temple of their own, and to hold a thousand people. Mr. Grimbine has been engaged to speak for another month before the close of the season.

## Palladium, Pa.

**Miss Abby A. Judson** has just closed a very successful engagement in this city. Her lectures were of a high order, and the tests that gave great satisfaction to all, and the tests that followed surprised even her. Standing on the rostrum he described at least twenty spirits and in some instances gave names of which were recognized by the friends. Mr. Grimbine does not claim to be a test medium, but through his clairvoyance the guides bring many consolatory messages to the bereaved friends and skeptics who are seeking for tests. Mr. Grimbine has a class of twenty-five in psychometrical development and gives a limited number of readings, and so the good work goes on. Friends in Ohio and Indiana who wish his services during the week of March 1st to 5th, give three lectures and tests for twenty-five dollars and expenses. Address him here during March.

## Port Huron, Mich.

**Can report** most favorably of the cause in our city—a crowded hall, and that the largest one in the city, each Sunday evening. The interest expressed by our people in the cause of truth. The lecture was of a high order, and the tests that gave great satisfaction to all, and the tests that followed surprised even her. Standing on the rostrum he described at least twenty spirits and in some instances gave names of which were recognized by the friends. Mr. Grimbine does not claim to be a test medium, but through his clairvoyance the guides bring many consolatory messages to the bereaved friends and skeptics who are seeking for tests. Mr. Grimbine has a class of twenty-five in psychometrical development and gives a limited number of readings, and so the good work goes on. Friends in Ohio and Indiana who wish his services during the week of March 1st to 5th, give three lectures and tests for twenty-five dollars and expenses. Address him here during March.

## North Vernon, Ind.

**Mrs. Francis Radcliff Franklin**, independent slate-writing medium, has been here for a few days. Her slate-writing is in itself a most wonderful and satisfactory part of her gifts. This latest, loving spirit hands materialize in full daylight and clear to the eyes of all. The coming of this lady here will be a boon to the noble cause of Spiritualism, and it is with deep regret that we see her go from us, as we have been blessed by mingling with loving spirit friends and those loving spirit messages have gladdened our spiritually hungry souls. But we will hope to have her come again. She is accompanied by Mrs. George Frederick, of Seymour. They go from here to Fort Wayne.

## Omaha, Neb.

**Permit me** to send you a brief report of progress. The Spiritists are active and active here in Omaha. Mrs. M. Theresa Allen has been with us through the month of February, giving us some very fine lectures, most well served as food for any open-minded, honest investigator. All are so truly pleased that we have concluded to keep her another month.

**Her platform tests** are very remarkable, and all have been recognized. Her poetic improvisations are of a very superior nature, and are all ways from subjects given by the audience, and have a most pleasing and elevating effect. She has formed a class in physics science, which meets every Friday evening. The class is much appreciated and enjoyed by the many who attend. Address her during month of March 23rd Burt street, Omaha, Neb.

## New York City.

**The Psychic Union** held its regular meeting in Mrs. Williams' parlors Wednesday evening, February 27th. Many subjects relevant to the aims of the society were ably discussed, and a generous spiritual outpouring added congeniality to the occasion. Excellent tests were given by Mrs. Jennie Potter and Mrs. Williams, while Mrs. Stuart-Richings, under control, elucidated many scientific facts in connection with trance mediumship. The visitors dispersed at a late hour with a decided impression that this light of Spiritualism is not intended to fall, but to grow and develop until the hearts of all are permeated with the divinity of its teachings.

## JOHN HAZELING, Sec'y.

## \*LIGHT OF TRUTH\*

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